A Collection

OF THE SEVERAL

BOOKS

AND

WRITINGS

OF THAT

Faithful Servant of GOD,

Richard Hubberthorn,

Who finished his Testimony (being a Prisoner in *NEWGATE* for the Truths sake) the 17*th* of the 6*th* Month, 1662.

And I heard a voice from Heaven, saying, Blessed are the dead which hereafter dye in the Lord: even so saith the Spirit, that they may rest from their labours, but their works shall follow them, Rev. 14. 13.

LONDON,
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TO THE READER.

THe glory of the everlasting God, and the Light of his powerful Truth hath so far appeared, and is so effectually manifest in our day, that the veil of darkness is removed from off the hearts of thousands, who have received the love of the Truth as it is in Christ Jesus the everlasting Light, and the life of the righteous and ugright in heart, who walk in the way of the Lord; and many thick clouds of darkness and error which have darkned the minds of people are dispersed by the arising and shining forth of the Sun of righteousness, and the visitation of the day-spring which hath dawned from on high, blessed and praised be the name of the mighty God, who hath raised up unto himself a royal-seed to bear testimony of his Name in righteousness, against which no weapon formed shall prosper: Albeit this seed hath been largely tried and persecuted by the seed of enmity and evil-doers, and sons of Belial, who have made it their work to seek to obstruct the work of the Lord by persecuting his servants, and reviling his faithful witnesses, and reproaching and blaspheming his living truth and way, even till a line of confusion is come over them, and they have split themselves against the rock, and the stone which the builders have rejected, which is exalted and set over them all. And now as for these Priests and Professors who have so much busied themselves in opposing and gain-saying the Lord's people called, **Quakers**, and those righteous Principles and Doctrines held forth by them, the work of these opposers is come to nought, and they have apparently missed of their ends and expectations, and they have wearied themselves for very vanity, and they and their work is manifest to the Nation, and the folly of it in a great measure; after they have brought forth their cause, and produced their strong Reasons (as they have esteemed them) which the truth and Spirit

of understanding (in it's Witnesses) hath evidently confuted, and brought to nought. And how hath shame, and dishonour, and Contempt (in the eyes of all sober, and Indifferent people) come upon many of our oppressors, and Adversaries, the Priests and professors? who after they have been striving and contending against our preaching up, and vindicating the Light of Christ in every man, Joh. 1. 9. Rom. 1. 19. and perfection, and freedom from sin as attainable, in this life, to such as believe in Christ (who is manifest for that end, 1 Joh. 3.) they themselves (who have opposed, and withstood, these truths) are turned into grosser darkness and confusion then ever, many being turned from their pretended Reformation, Covenant, and Directory now, to complain with the prophane, that they have done those things they ought not to have done, and left undone those things which they ought to have done, and there is no health in them; and so now they cry, Lord have mercy upon us miserable sinners, or miserable offenders, &c. as in their divine service (so called) which formerly they exclaimed against, who now are turned to it: So as it's come to pass upon them as upon the false prophets, and hireling priests of old. Night is unto them, the Sun is gone down upon them, and the day is become dark over them, and the seers are ashamed, and the diviners confounded; for there is no Answer of God nor vision unto them (many of whom have preached, and prophesied falsly against us, and of our overthrow, till they are overturned themselves) Micah 3. and many that have been as eminent Leaders, overseers, and tall Cedars amongst the outside and formall professors of our times, are fled as the hireling, (that cares for himself, more then the flock) and their mouths are stopt, and they ready to hide themselves; when those they account wolves, devourers, and Superstitious persons, comes amongst their flocks, manifesting that they are not true shepherds, nor built upon the Rock Christ Jesus; for their profession will not abide the storms, nor endure the Winter; so as much of our work and controversies (with such our Antagonists) is over; for they were the highest and most contentious against us, where the Truth, and power of God first appeared amongst us, to gather us out from

mon

amongst them unto Christ the true shepherd; and when they could have the Magistrates and powers of the earth on their side, as to prosecute for them, and to feed them with the wages of unrighteousness, and maintain them in Balaams *way. And now the righteous testimony of the servants of the Lord liveth, and remains as upon Record against the unrighteousness and falshood of such; and in particular, the faithfull testimonys and true evidences given for the truth, and held forth by that faithfull servant, and follower of Christ (and brother, and Companion in the work of the Gospel,* R. Hubberthorne; *Concerning whom (I hearing that some have taken in hand to Recollect as many of his* Books *as they could, to be Reprinted) it is in my heart by the spirit of the Lord, and in true love to his truth, to signifie these things in short (to be annexed unto them) for the sake of the world, and such as knew him not; having had more converse with him, and experience and knowledge of him then many others had.*

1. *That he was a true and faithfull Instrument in the hand of the Lord in his day for the turning many from darkness to the light, and from error to truth; First, by informing, instructing, and admonishing people to the light of Christ which appeareth, and shineth in the hearts and consciences of the children of men, and against the darkness, pollutions, false ways, professions and worships of the world, &c. Secondly, by preaching and holding forth the new and living way, the substance and end of figures, and shaddows (which many in the darkness of apostacy have been Doting about) and the true & saving knowledg of God, and his Son Jesus Christ within his people, to become their Wisdom, Righteousness, Sanctification and redemption; and in which they come to experience the justification of life: according to the Witness given by the primitive saints, Christians, and true witnesses of Christ.*

2. *And the gift of God bestowed upon him (the said* R. H.*) was very pretious, honorable, & clear, & lives with us, & in our Remembrance, & hearts: & thereby he was made a faithfull Contender for the living faith (which was once delivered unto the saints) which stands in the power of God, & worketh by love, & giveth the Creature victory over the world, & purifieth the heart, and maketh man obedient, and faithfull*

unto

unto God as he lives in it till he hath fought the fight of it, and overcome his ſpiritual enemy, & power of darkneſs which hath led man from his Maker into ſin and tranſgreſſion; ſo as the gift of God did largely ſhew forth it ſelf in the ſaid ſervant of Chriſt, by oppoſing and renouncing Errors, ſtopping the mouths of (and many times convincing) gainſayers.

3. And though his bodily preſence and his ſpeech to ſome ſeemed weak and contemptible, yet we can in the truth bear witneſs, that he was a man both of a ſolid ſpirit, and quick underſtanding, and delivered weighty things in his miniſtring, as were felt by ſuch as were unprejudiced, who were impartial, ſober, and ſtaied in their ſpirits; and the innocency and uprightneſs of his life and converſation ſo many have a certain knowledge, and can give their teſtimony thereof, that I ſhall need to ſay little as to that; and he labored for peace, unfeigned love, and unity in the Truth amongſt people, witneſſing against that ſpirit (and thoſe things) in any, which would either make diviſion, or cauſe offences or ſtumblings in any thing contrary to the Goſpel of peace and ſalvation wherein the myſtery of the everlaſting and true fellowſhip conſiſteth; and he truly preached the Croſs of Chriſt, and true judgment to ſuch ſpirits as would live in a form and notion of Truth, out of the life, power and true obedience; who though they may profeſs great matters in words, and ſtrain after high things in the carnal comprehenſion, yet are but in the ſtate of ſuch as were dead; as unto whom the Goſpel hath in judgment been preached, that they might be judged as men in the fleſh, but live according to God in the Spirit, as that follower of Chriſt and Miniſter of righteouſneſs R. H. hath held forth, who walked in his integrity to the Lord, and attained his firſt love and habitation in the truth; being over all ſuch changeable ſpirits as would lead from it into any ways or things tending to beget prejudice, diviſion, or offences in the minds contrary to the pure love which ſtands in the living unchangeable Truth. And this I muſt needs ſay touching that man, that I never felt more of the preſence and love of God accompanying him, than I did in that time we were ſufferers and converſant together in Newgate before his deceaſe.

And

And he (viz. R. H.) *was taken away in a time of suffering and tryal for the testimony of a good conscience* (*being in the year* 1662.) *in which many of the Lords people were under persecution, especially in the City of* **London**, *for the exercise of their tender consciences in meeting together in the worship of God* (*as the Saints and true Christians in the Primitive times did*) *and diverse others of the innocent and faithful servants of Christ* (*who were sufferers upon the same account in* **Newgate, London**) *laid down their lives for the testimony of Jesus about that time as he did, being for the most part taken weak and sick in prison, and* (*as was judged by the most part*) *their hard imprisonment, and deep suffering* (*being crouded together in great companies the hot season, in prison and in holes*) *was the occasion and beginning of their distemper and sickness whereon they died, before they were discharged of their imprisonment; So as he nor they did suffer, nor were taken away for any evil-doing, or in wrath or judgment, but in the peace and love of God as to them-ward, having patiently endured* (*and faithfully finished their course with joy, and fulfilled their testimony in faithfulness*) *as seeing him that is invisible, having received a crown of glory and life; whose memorial lives with us, and is for ever blessed; and thus the Lord hath many times* **taken away the righteous from the evil to come**, *who through faith have received a good report, and left an everlasting testimony behind them.*

And now blessed are all they that in faith, patience and sinplicity do follow the Lamb unto the end whithersoever he goeth, whether it be through tribulations, persecutions; or what sufferings soever; for such are they that keep their habitations in the power and love of God, and such overcome by the blood of the Lamb, and the word of their testimony, and shall reign with Christ as victorious Conquerors in his everlasting kingdom over death and darkness, and the power of it; and such abide in the love of the Truth and Faith of Gods Elect, do feel and witness that seed which God will exalt over the earth, before which he will root out and overturn his enemies that his own plant may take deep root, and spread to the ends of the earth. And so all friends who have received the love of the

Truth

Truth, and the knowledg of the life and power thereof, wherein is immortality to the faithful and obedient. Be valiant for the Truth upon earth, and live in true love, unity and peace; always minding and following those things which make for peace; and feel the true and constant love and fellowship in the Gospel of peace, life and salvation; And so blessings from on high will fill your hearts, and the glory of the Lord will be your rereward in the everlasting inheritance of life with the holy seed which will out-live all its enemies, and remain when the enmity of the wicked, and the seed of it is removed and gone. So the Lord exalt his Name and Truth, and promote his Kingdom over all that is contrary to himself, that he alone may have the glory and preheminence whose right it is.

Waltham in Essex
the 27 of the 11
month, 1662.

G. W:

Epist. pag. 4. lin. 30. for *attained*, read *retained*.
pag. 5. lin. 16. for *so as be*, read *so as neither he*.

Reader, this following Testimony was given forth by our dear Friend Edward Burroughs *before he finished his testimony by death for the Truths sake, which I thought fit here to insert.*

Richard Hubberthorne was born in the North part of *Lancashire*, and was of very honest Parents; his Father was a Yeoman of the Country, and had a good Report of his Neighbours

for uprightnesse in all his dealings; and *Richard* was his onely Son, who was *inclinable from his youth upwards to Religion* and to the best way, always minding the best things, and following the company of good men, and was never known to be addicted to *vice* or *malignity*, nor ever following any evil course of life from his Child hood, but [illegible]red the Lord, and walked uprightly before him, and [illegible]s faithful according to the Light and knowledge received in all things; and his natural disposition & temper was *meek* and *lowly, and loved peace among men*; he was brought up with his Parents in good education, according to the custom of the Country; and in time of the late Wars, he was disposed ro go into the Army, and was in *Scotland* most of the time till the Land was reduced; and he had some office in a Regiment, and did sometime preach among his sincere and sober Companions that loved him wel, according to his knowledg and judgment at that day; and he obtained *a good Report* amongst such as were lovers of Religion.

And when it pleased the Lord God everlasting to raise us up to be a People in the North parts, (and through *great Tribulations* and *extream distresses* within and without, which we passed through, were we raised up of the Lord to be a *holy* and *chosen People*) This same Person was one among the first of us whose heart the Lord touched with the sence of his *Power* and *Kingdom*; and amongst us he had the mighty operation of the Power of God experienced in his heart; Great afflictions and tribulations for many weeks was he exercised in, through the dispensation of the Grace and Spirit of Christ Jesus; he was in that state, and while therein exercised for many dayes, a wonder to all that beheld him, as one passing out of the body, as one under the deep sence of the hand of the Lord, under the *operation* of his Power; thus it was with many of us, and particularly

with him; Till such time as the same Power *that killed made alive*, as *wounded also healed*, as brought down also raised up, and then being raised up in the holy Spirit of the Lord Jesus Christ, he was made a Minister of the *Everlasting Gospel*, to preach *Repentance, Conversion, Salvation, and Remission of sins*; and accordingly went forth in the Name and Power of the Lord Jesus the Saviour of mankind; and was *a Minister of the glad Tydings of Salvation*, in many parts of this Land and elsewhere; to the conversion of many Souls to God; for his Ministry was made effectual by the Almighty Power of the Lord, to turn many *from darknesse to light, from the power Satan to God*; and there are thousands who can in the Spirit of the Lord bear Testimony to the power and verity of his Ministry, in many Countreys where he travelled; for he laboured much in divers places, and was very diligent and faithful in the work of the Lord, and suffered imprisonment divers times, and was hardly dealt withal, and persecuted in *Chester, Cambridge* and in *Norwich* prisons and other places; and he was found faithful in all his Tryals among his Brethren, and alwayes ready to do his service in what he was called unto with a willing mind, being *truly in body, soul and spirit given up to the service of the Gospel of Christ Jesus*, a dispensation of which was committed unto him, that he might serve the Lord in his Generation; and though he how hath finished his Testimony in this World, yet *the remembrance of him lives with us in the Spirit of Jesus*, and he is accounted among the faithful Sufferers, a Martyr for the witnesse of the Truth which ever liveth.

And for the space of nine years he laboured and travelled in the work of the Gospel aforesaid, in *most of the Counties of this Nation*, and was well known for his faithfulnes among the *Churches of Christ*; He was but little in stature in his outward man, and of weak Constitution of body,

and

and was slow of speech, and often more ready to hear then to speak; he made little appearance in the manhood of Excellency or Authority, but was contemptible among men, yet he was very wise, and knew his season when to speak, and when to be silent; and when he spoke, it was with much *discretion and deliberation*, in weakness of words many times, yet reached perfectly the matter intended by him, and his speech was *with Grace, and in the fear of God*, and had Authority in the Spirits of men, and was of *savour and sound judgement*, though in weakness of the manhood expressed; for he answered not mens Wisdom in excellent stile of words, but the witness of God in sincerity of speech; he was a Person *of sound judgement in divine Mysteries*, and of good experience in the operations of the power of God, and knew the passing through divers *conditions of the inward man*, and was able to speak to many estates of man passing under the dispensations of the Grace of God; he could well inform the mind of a person in *an afflicted and tossed state of terrour and judgement*; and his Ministry was often savoury and seasonable, and felt in the pure life, though his words were plain and homely, and no beauty in them to mans Wisdom; and God made him and his service a blessing to many who shall speak for him in their own Consciences; He was of a *loving, gentle and good disposition*, and acceptable was his Company to them that knew him and were like-minded; a *good Companion* in all Conditions, not soon moved into passion of either grief in Adversity, or of joy in Prosperity; nor had he a *Spirit taking offence* upon light occasions against any, but watched for Good over all, and not for Evil; He was a man of *peace*, and loved it, and *walked peaceably* among his brethren, *in honest kind familiarity*; And I am perswaded in my Soul, according to the experience I had of him for many years, he abhorred dissention

and ſtrife among Friends, and was never the real occaſion intendedly by himſelf, of any *difference and diſſention* among brethren; and what further is Truth of him, I leave it to the juſt *God*, whoſe teſtimony is true and never fails.

Among many others that were taken from Meetings and ſent to *Newgate*, according as ye have heard, This *ſame Perſon* of whom I am now treating, was in like manner rudely and violently taken on the *22th.* day of the *4th.* Month laſt, out of a Meeting in the *Bull* at *Alderſgate*, and carried before *Richard Brown*, who uſed violence to him with his own hands, in pulling his Hat down upon his head ſo that he brought his head near the ground, and then he Commirted him to *Newgate*, where he remained till the Seſſions, and was then indicted among the reſt, for being at *an unlawful Meeting. &c.* as it is ſaid; and he being throng'd up in Priſon among the reſt of us, it pleaſed the Lord to viſite him with ſickneſs of body, and in 10. dayes ſpace (always growing weaker and weaker in that time) he deceaſed and laid down his body in peace: About two days before his departure, ſome of his deareſt Friends went to viſite him, and ſate by him a ſpace, and ſpoke ſomwhat to him, and asked him if any thing was upon his Spirit, he might now ſpeak it to his Friends: His anſwer was, *That there was no need to diſpute matters, for he knew the ground of his Salvation, and was ſatisfied for ever in his peace with the Lord God, and we know* (ſaid he) *one another wel, and what each of us can ſay about thoſe things*, and ſpoke no further: And the *17th.* day of the 6th Month he departed this life, and was gathered up to his Fathers, the Generation of the juſt; and though he be gone in that bodily appearence, and his perſon removed from us, yet is his new-Name written among us, and his Memory can never die, for his Spirit ſtill lives to praiſe the Lord, and the life which breathed

forth

forth through that veſſel cannot be removed away; for it is the *Infinite, Immortal, Eternal Life*, which dwells in *Sons and Daughters now upon the Earth*; and though his outward man be put off, yet he lives always in Spirit, for he was a *ſervant of the living God* upon Earth in his day.

E. B.

Theſe few lines were ſent to *London* from *G. F.* ſince *R. H.* laid down the body.

DEar *Innocent* Richard! *as Innocent a man as liveth on the Earth; whoſe Innocency manifeſted it ſelf, and his life is amongſt us, and dead he yet liveth: Who never turned his back, but Conquered through truth, but trampled upon all evill ſpirits, and went over them; who for the truth laid down his life, and in it liveth and reſteth:*

G. F.

Dear Friends,

RIchard Hubberthornes *Love was very Great to all the Flock of God, and in the time of his health, he was a faithful Labourer in the worke of the Lord, and that you well know, and in the time of his ſickneſs he did Expreſs much Love to Friends, and was greatly refreſhed in them; indeed he was a Veſſel filled with a mighty Waighty Spirit, and all thoſe who by that ſpirit were drawn near him, might ſee, know and feel him, and many there are that have a witneſs ſaying in them, Even ſo it was; indeed he was hid from many, and to them unknown, and therefore not prized, and now the Lord hath taken him into his own boſome, and many were not worthy of him; my whole family miſſeth him; for in the time of his health and ſickneſs, he was a precious Example, and in his ſickneſs he minded not one perſon more than another, but often ſmileing, minded neither life, nor death Viſible, but was filled, with the*

Inviſible.

Invisible. So that his mind was redeemed out of visible things, and several times would say, The word of the Lord, is with me, and sayed that Faith which hath wrought my salvation, I well know, and have grounded satisfaction in it; but Faith as touching visible things, it was not much matter for minding of it, and said, I have more in me then I am free to Declare: as concerning Living or dying he had not many words, all the time of his sickness, but his minde was kept feeding in the retyredness within, so that one might feel his strength in the still spirit which kept him so that I do not remember that ever I heard him groane all the time of his sickness; the seventh day in the morning, he asked for me, and when I came to him, he said This night or to morrow night I shall depart hence; & the next day in the morning understanding that he asked for me, I arose & went to him, & after a while Sitting by him, he put his Arme about mee, and said Do not seek to hold me, for it is too strait for me; and out of this straitness I must go, for I am wound into largeness, and am to be lifted up on high, far above all; so in the Evening being the first day of the weeke, and the 17th of the 6 month he left the Body.

This I was free to give forth, because in the time of his sickness sometimes I kept friends from him, desireing that he might have slept, and hoping that therein he might have been refreshed.

These words before mentioned, so near as I can remember, are his own words as they came from him.

London the 6th M. 1662.

Your Dear Friend, Sarah Blackberry.

THE

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A true Testimony of Obedience to the Heavenly Call; for which I suffer the losse of all things, that I may be found in obedience to him who hath called me.

A Servant of the Lord, and a Prisoner for the Testimony of Jesus, whom he hath called by his grace to deny the World, and am made partaker of his sufferings, being in outward bonds (by the deceit) in *Westchester*, and of his free-will hath given me not only to believe, but to suffer for his Name sake, who hath called me out of my own Countrey, and from my Father's House, and to go in obedience to his command whithersoever he shall call me: While I was young, I girded my self, and went whither I would, and then I yeilded obedienre to my own will, and to the will of man, and was a man-pleaser, but the Will of God I knew not, neither was obedient to his commands; but when the Lord was pleased to reveal his Son in me, and make known his Will unto me, to enlighten me with his true Light which hath enlightened every one that cometh into the World, and by it let me see my self to be a stranger to him, and knew him not, though I was grown mighty in the *Ægyptians* Wisdom, and was in love with the World, and in the favour of men, and in a profession and words of man's wisdom exceeded others, being in a form of godliness, but was ignorant of his Power and his Word; but when his Power was made manifest, and his Word spoke within me, which Word was in my heart, and was as a fire or a hammer; and this Word being made manifest within me, & my Conscience being awakened by the Light of God, which did convince me of sin, and did testifie against all my words and actions, and that just judgments of God were revealed from Heaven against that Nature I lived in, and the Trumpet of the Lord was sounded within

me, and the Earth did tremble, and the Vials of the wrath of the Almighty were poured down upon me, and the powers of the Earth were terribly ſhaken, the foundation of Wiſdom and Earthly Knowledge was ſhaken, and the Judgements of God were upon the outward man, and my fleſh was waſted off my bones, and the bones ſmote one againſt another, and I knew the Lord to be terrible, and this Word powerful, in burning up, and hammering down the luſtful nature I lived in, in pleaſure and wantonneſs, in pride and fulneſs, which the Word of the Lord was declared againſt; and this Word I witneſs ſpoken from the Lord's own power within me, which made my fleſh and bones to tremble exceedingly, and did cauſe pain in all my loyns, and paleneſs of face; my comelineſs was turned into corruption, and my joy into lamentation, and I was brought to the bed of ſorrows, where I cryed out in the bitterneſs of my ſpirit, and I had no eaſe nor reſt day nor night, for the hearing of the ear which I did hear, and the ſight of mine eyes which I did ſee; I heard the ſound of the Trumpet, the Alarum of War within me, terrors, wo, miſery and deſtruction was upon me; in my trouble I cryed in the evening, *Would God it were morning*; and in the morning, *Would God it were evening*; and the terrors of the Almighty being upon me, my acquaintance and familiars ſtood afar off me, for they knew not the power of the Lord, nor the Judgements of my God, which I do witneſs to be revealed and made manifeſt in me; and the Lord raiſed up in me a love to his Word, by which all the powers of the Earth did tremble, and the Earth it ſelf was ſhaken by it; and by this Word was I called to go and declare it, as I had received it from the Lord, to thoſe who lived in the ſame Heatheniſh nature, without the knowledge of God; and to declare the Judgements of God againſt ſin and ungodlineſs, as they were made manifeſt in me. And by this Word was I called to forſake Father and Mother, Lands and Living, to go in obedience to the Lord, who commanded me not to take thought what I ſhould eat, or what I ſhould drink, or wherewith I ſhould be cloathed, but caſt my care upon him: And this I witneſs the Lord's care, and thoſe whom the Lord calls into his Work, and who labour in his Vineyard, need not complain to the World for want. And for yeilding obedience to the Lord and his commands, and not giving obedience to the corrupt Will of man, who commands

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me contrary to what the Lord hath commanded, do I suffer under the persecution of those who are set in the place of Rulers and Magistrates, professing themselves to be Ministers of the Law of *England*, and to act Justice according to that Law, and do bear the Names of Major, Justices of *Peace*, and Magistrates, and say they act according to the Law of the Nation, and present Government; but they are seen to be in the generation of those who were ever persecutors of the righteous Seed where-ever it is brought forth; and the Servants of the Lord in all ages were ever persecuted by that generation, professing to be Ministers of Justice: But that which is acted, is cruelty, persecution and injustice, and the righteous suffer, whom the Law was not made for, but for the lawless and disobedient, and was added because of transgression. The righteous Law of God was to be inflicted upon transgressors & breakers of the Law; but the unrighteous Law of men is inflicted upon the righteous, who walk blameless, and are proved no transgressors, but in obedience to the Lord do witness a good conversation towards God, and towards men, our consciences bearing us witness in the sight of God.

And those who are Rulers of the City, and Rulers of the Synagogue, under whom I suffer imprisonment, say this is their Law, That if I will home into my own Countrey, and to my Father's House, and stay there, and depart this City, I may be free upon this account, else I shall remain in prison: And this is contrary to the command of the Lord, for he hath commanded me out of my own Countrey, and from my Fathers house; (but my own Countrey, dwelling and Fathers house, the World knows not; that which I am called from, they know; the natural man knows that which is natural:) And this is contrary to the Law of the Nation; for the Law of the Nation doth not confine any to stay at one place, nor to be kept from any one City, being proved no transgressors nor breakers of the Law: But I seek a Country and City, whose Builder and Maker is God; and truly if I had been mindful of the Country I came forth, and did love the pleasures, delights and flesh-pots of *Egypt*, which I am called from, I might have had opportunity to have returned thither; but in obedience to the Lord I had rather suffer affliction with the people of God, then enjoy the pleasures of *Egypt*.

And you who say I have no lawful calling, I do witness the same Word of God the true prophets of the Lord were commanded by to declare against all sin and ungodliness; by the same Word do I declare against it where I am commanded of the Lord, and am called out of the same calling that they were, into the same Work of the Lord that they were; and so I do witness the testimony of my Brethren the prophets that went before me, who have left an example on record, of suffering affliction, and of patience; and we count them happy who endure.

Elisha was a Plough-man, and when the Word of the Lord came to him, he left the plough, and obeyed the Word of the Lord: And his call was lawful.

Amos was a Herdsman, and a gatherer of Sycamore fruit, and the Lord took him as he was following the Flock, and the Lord said unto him, *Go prophesie unto my people Israel*; and he obeyed the Word of the Lord, and prophesied in the Kings Chappel, and in the Kings Court; and his calling was lawful: And I do witness the same call, who was a Husbandman, and had a Vinyard, and gathered fruit, till the Word of the Lord came and called me from it; and he turned my mind within, & enlightned my understanding, and opened the Creation to me, and let me see the Vinyard without was but a figure, and that I must come into his Vineyard, to labour in his Work; and gathering fruit without, was but a figure, for there is fruit within to be gathered: A possession without, was but a figure; there was a possession and an inheritance to be enjoyed within, and that figures must pass away, to come to the everlasting inheritance, which is within, which never fades away; out of time, into that which is Eternal. And for this cause, and by this Word, did I forsake Father and Mother, Lands and Livings, House and Vineyard, to follow Jesus Christ, and do whatsoever he commands me. And this Call I witness to be lawful; and the Word of the Lord is gone forth to command Sons and Daughters to prophesie in his Name, and they have no other call, and they go as they are commanded, as ever the true prophets of the Lord did, if it be to the Kings Chappel, or to the Kings Palace, or to the Synagogues, or into the Cities or Markets, to declare against sin and iniquity, and where they see the people given to idolatry and prophaneness, their spirit being raised

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up by the power of the *Lord*, and by the Word of the *Lord* do they declare against it, and they have no other Call but the Word of the Lord, and they have a cloud of Witnesses, for all the Prophets of the Lord spoke from this Word, and for speaking the Word of the Lord as they were commanded, were persecuted, imprisoned, and put in dungeons, and were made a derision daily to all that were about them, as *Jeremiah* was, and was smitten and put in the stocks, *Jer.*20.2. and *Daniel* was cast into the Lyons Den for declaring the Word of the Lord, *Dan.*6. 16. *Amos* was commanded not to prophesie any more in the Kings Chappel, *Amos* 7.13. And the Apostles were imprisoned, beaten, scourged and pertecuted from City to City, and straitly commanded to speak no more in that Name: And for declaring the Word of the Lord did all the *Prophets*, Apostles and holy Men of God suffer. And the Word of the Lord is the same now, and the persecutors the same, and those who are sent of the Lord now, and called out of their own Countrey, as they were then, to declare his Word against your sin and ungodliness which you live in, Magistrates, Priests and people, you call them Wanderers and Vagrant persons who have no lawful calling: What would you say by him who said, *The Foxes have holes, and the Birds of the air have nests, but the Son of Man hath not where to lay his head*, Luke 9.58. And the *Jews* said, *This fellow we know not from whence he is*, John 9.29. You may say *Paul* was a wandering person, who had no certain dwelling place, 1 *Cor.*4. 11. and those *who wandered about in sheep-skins and goat-skins, being afflicted and tormented, of whom the world was not worthy*, they had tryals of cruel mockings, scourgings and imprisonment; they were stoned, hewn asunder, and despightfully used, *Heb.*11.36, 37. And you shew your selves to be in the same generation, mocking, scourging those whom ye are not worthy to receive. But all you dear ones, servants of the living God, *blessed are you when men shall revile you, and speak all manner of evil against you falsly for my sake, rejoice and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets that were before you, Mat.*5. 11,12. You are in the same nature and generation of those who said unto Christ, *Depart out of our coasts*: And saith Christ, *As they have done unto me, so shall they do unto you.* And now I witness the same things to be fulfilled: Do not you say as they did, *Depart out of our City, and teach in thy own Countrey*? And the same

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generation called *Paul* a *pestilent fellow, a mover of sedition*, and the Apostles would turn the World up-side-down; and the *Jews* said they had a Law, *That if any confest he was the Son of God, he should dye*; and they said Christ was a blasphemer; and Christ was crucified, and the Apostles persecuted by them, and all under pretence of blasphemy, heresie and sedition; and as it was then, so it is now; for they who come to witness Jesus Christ come in the flesh, and both sons and daughters who come to witness the promise of the Father fulfilled in them, as he hath said, *I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesie*: And they who come to witness this fulfilled, you say they are blasphemers, and not worthy to live in the Nation; and all those who will not lye and swear, and use deceit, but yea and nay, such a one cannot have trading in your Markets; for none can buy nor sell who have not the mark of the Beast upon him; but he who loveth and telleth a lye, hath the most priviledge and advantage among you: O wicked and adulterous generation, thy woe and misery is coming upon thee, for the Lord is appearing, who is come and coming to cleanse the Land of evil-doers.

This I was moved to declare from the Spirit of my Father dwelling in me, as a Testimony of his Eternal Love and Power made manifest in me, and all who come to know the Power of God which is but one, do witness me; and all who despise the Power of the Lord, this is for a testimony against them from the Lord, by his Servant, who is a Prisoner for the Truths sake, whose Earthly Name is

Richard Hubberthorn.

Chester the 12. day of the 12*th*. Month, called *February*, 1653.

I came to *Chester* about the 29*th*: of the 9*th*. Month.

The end of the first Book.

A Reply to a Book set forth by the Priest of Berwick, who writes R. Sherlock, which was an Answer to some Queries set forth to him by them whom he calls Quakers, who writes himself Batchellor of Divinity, and a Diviner he is proved.

READER, *This is the word of the Lord to thee, Take heed unto the Light Christ hath enlightened thee withall, to guide thy mind into the fear of God; to the Light of Christ in thy conscience I speak, which if thou hearken unto it, it will lead thee out of pride and lust, and envy, and will bring condemnation upon that nature thou hast lived and acted in, that is out of the fear of God; and hearkening to this Light in thy conscience, it will direct thy mind to God, and draw thy mind and affections out of earthly things, and the pollutions of the world, by which thou art defiled; thy mind and conscience is defiled by lust and uncleanness, lusting after earthly things, and the flesh is defiled by that mind that wallows in the Earth: Now minding the Light in thy conscience Christ hath enlightned thee withall, thy understanding will come to be enlightned, to see the deceipts and the blind Guides which have led thee from this Light in thy Conscience which should exercise it, and lead thee to go to fear him, and to be taught of him, and will lead thee from the teachings of man, which keeps thee in thy sins, and draws thee from this Light in thy Conscience, which convinceth thee of sin, and lets thee see sin and evil, and all ungodliness, and will bring thee to deny it, and lead thee to repentance, and so thou wilt come to know Jesus Christ, which gives repentance and remission of sins; and then thou wilt deny Priest* Sherlock, *and all that generation of Priests, who saith in the* 32. *page of his Book, that Christ was a person not capable of Faith and Repentance. And here I do charge him in the presence of the living God, to be a lyar; for he is the author and finisher of faith, and he preached repentance, and gives*

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repentance to his people. *And he denies the knowledge and understanding the Apostles had, and yet saith he preaches the same Gospel, pag.10. And saith, That external Tongues, Arts and Sciences, gives them to understand the meaning of the Gospel, p.11. And saith, That the spirit causeth fleshly fusits, p.22. and saith, That to understand the Doctrine of God, they must use the light of distinctions, p.54. and saith, That Religion is the Art of Arts, p 86. And saith, That Prayer in all the parts and species thereof is a means to fetch down the holy spirit of God, p. 144. When as the Saints said, the Spirit taught them to pray, and that they prayed with the spirit and with understanding. Now to the Light in your consciences I speak, which will let you see these lying Priests and blind guides, which have deceived you so long, and kept you blind and ignorant. So all people cease from them, and wait upon the Lord for teaching.*

A lover of the Truth, and a witness against the deceit and deceivers, and a lover of the souls of all people; and that righteousness might be established, was I moved to write this. Richard Hubberthorn.

Quest. 1. WHether your Gospel be the same which the Apostles preached? And if it be, why go you to *Oxford* and *Cambridge*, when the Apostle saith, the Gospel that he preached was not after man, neither was he taught it by man?

Pr. Thy answer is, *You preach the same Gospel the Apostles preached, but do not attain the knowledge and understanding of this Gospel by the same means.*

Rep. Here let all people see what wooden stuff this is: How can you preach the same Gospel, and have not the same knowledge and understanding? If it be not by the same knowledge and understanding, it is not the same Gospel; for the spirit of understanding is but one, and from this Spirit of understanding thou hast cleared thy self.

Pr. And thou sayest, *You ought not to depend upon any such immediate Revelations from Heaven as the Apostles had.*

Rep. Here again thou hast cleared thy self from the Spirit that gave forth the Scriptures, who denyest immediate Revelation from Heaven: And here thou hast denied thy self to be a Min-

Minister of Jesus Christ; for no man knows the Son but the Father, and he to whom he is revealed: And thou that denyest immediate revelation, thou hast denied the Son of God, and hast shewed that thou hast not life; for he that hath not the Son of God, hath not life: And therefore we deny such Schools as *Oxford* and *Cambridge*, where the rudiments of the world are invented: And abundance of filthy words are in the Answer to this Query, that are not worth mentioning.

Qu. 2. Whether you can give another meaning to the Scriptures than they are? Or whether the Apostles did give the meaning to them when they spoke them forth, yea or nay? And if they did, what need learned men give the meaning of them?

Pr. And in thy answer thou sayest, *The sence and meaning of the Scripture is involved in it.*

Rep. Here thou wouldest make people believe, Christ were in the Letter, who is the substance that gave it forth, and was in them that spoke it forth; for the Scripture doth declare another thing of God and Christ, it doth not declare God and Christ is in the Letter; but here it is, that fools might appear blind; and such as thou sayest (learned men) must give the meaning to the Scripture.

Pr. And thou sayest, *That Christ took a Text, and that* Philip *took a Text.*

Rep. O thou enemy and slanderer of Christ and the Apostle! Did they take Texts to get money with them, and to lie a quarter of a year, or half a year in a Text? Christ came to fulfil the Scripture; and the Apostle shewed how Christ fulfilled the Scripture, and came to fulfil that which the Prophet spoke. The Scribes and Pharisees were learned men, and they could not open the Scriptures; *Peter* an unlearned man, he opened the Scriptures.

Pr. And thou speakest of *standing up in a Pulpit of wood.*

Rep. In the time of the Law when they read it, there was a Pulpit of wood to a particular people to whom the Law was given; but Christ said, *Go preach the Gospel to every creature*: And Christ cryed wo against them that had the chiefest place in the Assemblies. And here thou art one of them that would be under the Law, and would have a Pulpit of wood, and pleadest for thy learning, that the Scribes and Pharisees were in, which is to no purpose, who saith the kernel of the Nut is in the shell; and that comparison

thou bringeſt to make people believe that the Life is in the Scriptures; and ſo the poor people are groping in the Letter to find life there, when the life was in them that gave it forth.

Pr. Thou ſpeakeſt of *flying to God by prayer.*

Rep. Yet thou denieſt the Revelation from Heaven which the Saints were to wait for, the Revelation of Jeſus from Heaven; and this makes all you blind guides to ſtumble, becauſe you have not the life which gave forth the Scripture, which now is made manifeſt to the children of God.

Qu. 3. Shew me by the Scriptures who ever was made a Miniſter of Jeſus Chriſt that was called of men Maſter.

In thy anſwer to this Query, thou bringeſt the Prophets and Prieſts under the Law, called Fathers, to oppoſe Chriſt's doctrine; Thou wouldſt compare *Oxford* and *Cambridge* to ſuch as the Prophets and Apoſtles; yet thou denieſt immediate Revelation from Heaven: And here thou haſt cleared thy ſelf, and *Oxford* & *Cambridge*, from the life of the Prophets, for they had immediate revelation: And ſo thou bringeſt many names, as Paſtors and Shepherds, and Miniſters, and Apoſtles, and Evangeliſts, to oppoſe Chriſt's Doctrine, who ſaith, *Be not you called of men Maſter.* So let all ſee if they be not under the deluſion who ſay *Maſter* is a civil honor, and ſo oppoſeth Chriſt's Doctrine. Here thou haſt ſhewed thou doſt not believe; For how can you believe, that receive honor one of another? and ſheweſt that thou loveſt it, as the Scribes and Phariſees did, and would not part with it, and art in thy pride and vain-glory, as the Scribes and Phariſees were, who ſay that is a civil honor and reſpect which Chriſt cryed wo againſt. And here thou haſt brought thy ſelf and all thy company under the wo, and *Oxford* and *Cambridge* in the ſtate which Chriſt pronounced wo againſt; and thou art judged with the ſame life that gave forth the Scriptures.

Qu. 4. Shew me by the Scriptures where ever the Miniſters of Chriſt took Tythes of the people, or Augmentations.

In thy anſwer thou ſaiſt, *The Prieſts under the Law received Tythes.*

Rep. There was a time that they received Tythes, & they might not neglect them, as denying their Tythes to the firſt Prieſthood. There was a time after Chriſt, when he was ſacrificed up, that he was preached the unchangable Prieſthood, *Heb.*7. then the Prieſthood which received tythes, was denyed; therefore the wo is come upon

upon thee and all thy generation, who receive tythes according to the changeable Priesthood. Here thou hast shewed thy self without judgement and the love of God, and the wo is come upon thee and all thy generation, who receive tythes, and hold up the changeable Priesthood, and so deny Christ come in the flesh. They that preached the Gospel, who lived on the Gospel, denied the changeable Priesthood who received Tythes; but for shame you Ministers of *Oxford* and *Cambridge*, stop your mouths, for they must be stopt; do not you sue men at the Law, and imprison men for Tythes? And here you shew you do not preach the Gospel, for it will not maintain you, for them that preached the Gospel, lived on the Gospel: There thou thief art taken, who hath gotten the Apostles words, who art for judgement.

Qu. 5. Shew me by the Scriptures, and what Scripture have you which speaks of the word Sacrament, which you tell the people of, and deceive the simple.

Pr. And in thy Answer to this Query thou art confused: First, thou sayest there is no Scripture for the word Sacrament; and yet thou sayest Christ commands it, and yet thou sayest there is not such a word in Scripture.

Rep. Here thou which addest to it, hast brought thy self under the plagues and wo. And here let all who are in the Light, see if thou art not a deceiver, who deceives thy soul. I charge thee again, that thou knowest not Christ, for thou deniest immediate revelation; so thou knowest not his commands, nor dost not obey them; for none know the Son, but to whom he is revealed. And here I charge thee to be a deceiver and a deluder of the soul from the Lord. This is in reply to the answer of the fifth Query.

Qu. 6. Shew me what Scripture you have which speaks that the Apostles sprinkled Infants.

Thou bringest the Scriptures (as Christ saith) *Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God*; And this thou bringest to justifie sprinkling Infants; for circumcision outwardly, was a type of circumcision inwardly: So thou hast not a word in the Scripture to maintain it, but thou rambleſt up and down, and perverts many Scriptures, in which there is not such a word for it: And here I charge thee in the presence of the living God, to be a lyar; for Christ never commanded sprinkling Infants, neither is it any Ordinance of

Acts 33. *Rom.* 4. 11. *John* 5. 3. *Jer.* 1. 5, 6. *Luk.* 1. 66, 68.

Christ, neither is there any example among the holy men of God, that ever it was practised, & the plagues of God are added to thee. Let all people see if there be any word for sprinkling Infants, & let the scriptures which thou bringest judg thee, *Luke* 18.15. *Jer.*15.6. *Luk.* 1.66.80. *Act.*10.47. Here I charge thee with all these scriptures to be a lyar, and they shall judge thee, which thou hast brought for sprinkling of Infants; let the Reader of thy Book examine the scriptures, and find thee a Lyar, and all thy dirty stuff which thou hast gathered from them, is to be trodden under foot with the children of the Light, who witness baptism and circumcision, and new birth born again; and all who are here, do see thee to be blind, deaf, and a fool, and there thou mayest read thy self: Let all people see thee here, who art without the life of the scripture, who denyest immediate revelation from Heaven, which the Apostles witnessed, and the Prophets; for without God thou art eternally, I witness it.

*Qu.*7. Shew me what Scripture you have to stand praying in the Synagogues before Sermon and after? and whether the Apostles did so?

In thy answer to this query thou bringest the Apostles words, (which said, *pray always*) to justifie standing praying in the Synagogues, and having the chiefest place in the Assemblies, which Christ cryed wo against: And here I charge thee to be a false Prophet, who puts no difference betwixt the Apostle and the Pharisees; though he said, the Temple which *Solomon* built him, it was a *house of prayer*, Christ said there should not be one stone of it left upon another; when Christ Jesus was witnessed, *Stephen* for witnessing him, was stoned to death. And here thou hast shewed thou hast no judgement, and errs, not knowing the Scripture. And as for Christ's whipping them out of the Temple, read thy self; to the Light in thy Conscience I speak; and so all thy praying before thy Sermon, and after, as thou calleſt it, in the Synagogues, in the chiefest place of the Assemblies, the wo which Christ pronounced against thy Fathers, hath light upon the son, thou who art found in the same place, let *Matth.* 23. judge thee; the life which gave forth these words, the life of these words is upon thee, and so all thy prayers are abomination to the Lord God, in the state thou art in; and the praying of the Saints who were moved by the spirit, thou hast cleared thy self from; for thou denyest immediate Revelation from Heaven, and how canst thou pray and

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not with the ſpirit? And here let all people judge and ſee what thy prayers are, if thou be not in the ſtate of the Phariſees, who deny immediate revelation, and to be one that is blind; and the praying with the Spirit is witneſſed among the Saints.

Qu. 8. Shew me by the Scripture when the Apoſtles went into the World, and gave the people of the World *David*'s Pſalms to be ſung in meeter, the things that you practiſe, anſwer them by the Scriptures, or the Apoſtles practiſe, without conſequence or imagination.

And in thy anſwer to this Query thou perverts the Scripture, as in the *Acts*, as *Paul* and *Silas* ſung Pſalms in the priſon with them of the World; they did not go into the World to give them a pſalm to ſing, men that were not come to repentance; for ſaith *David*, *The dead cannot praiſe God*; & there I charge thee to be a lyar, that putteſt no difference betwixt the *Saints* ſinging with grace and underſtanding, and the World, which have gotten the form, where thou art: The Apoſtle did not ſpeak to ſuch as were in thy condition, to be filled with the ſpirit, who were not come to repentance; but he ſpoke to them who were turned from the World, and ſuch ſung praiſes to God: But for ſuch as thee to go and give to the World *Davids* pſalms in a meeter, and ſay

O Lord I am not puft in mind, I have no ſcornful eye,

O your prophane ones, and ſcornful ones! how can you ſing this but lye, who have ſcornful eyes? & to ſing all your bones quake, and you tremble, and you water your bed with your tears, and you lie roaring all the night and day, when as you ſcorn Quakers, and hate them, and ſpeak all manner of evil of them, how can you ſpeak this but lye? But *Davids* condition and the Saints, is witneſſed among them whom the World ſcornfully call *Quakers*, which power makes all to tremble, though you ſcorn it a while, and have gotten the outſide, the Letter, *David's* condition in a form of words, ſcorning his life, and the power of God where it is made manifeſt: Take warning all you ſcoffers and ſcorners; what came to be the end of all your Fathers that paſſed before you, but deſtruction? You lofty ones, fear & tremble before the mighty God; for all your ſongs muſt be turned into howling; but ſinging with the ſpirit we own; *the grace which hath appeared to all men, teaches us to deny ungodlineſs and worldly luſts.* And here I charge thee again to be blind, that puts no difference betwixt the worlds ſinging, and the Saints.

Qu. 9.

Qu. 9. Whether a man shall overcome the body of sin while he is upon the Earth, yea or no?

Pr. And in thy answer to this ninth Query thou sayest, *It is not possible to subdue the body of sin altogether, while we are in this world*, and thy comparison is, *A tree while there is life in it, will bring forth fruit.*

Rep. Here I charge thee in the presence of the living God, to be the corrupt tree, for by thy fruit thou art known; for *a good Tree cannot bring forth evil fruit*: and here thou art proved to be the corrupt tree, who confesseth you do not attain to the same knowledge and understanding the *Apostles* did, as thou speakest in thy Book, whose harvest is ripe, and now is reaping down.

Pr. And whereas thou sayest, *they shall not overcome the body of sin while in this world.*

Rep. And here I charge thee again; for say the Saints, *As he is, so are we in this present world*; and thou sayest, not; there is the lying spirit; and the Apostles said, they had put off the body of sin, and thou sayest it is not possible; and there thy spirit is found contrary to the Scripture; and the Apostle saith in *Rom.* 6. they were made free from sin; and thou sayest not, it cannot be possible; and here thy spirit is tryed. Let all the children of the light judge thee, and that thou speakest, to be contrary to the Apostles words in the *Romans*; and all you that cannot witness these things, that the body of sin is not put off, wait upon God through Christ for it.

Qu. 10. Whether the curse be not upon him that preacheth another Gospel then Christ and the Apostles preached, yea or no?

Pr. And in thy answer to this Query thou speakest of *receiving the Gospel from Christ and the Apostles.*

Rep. In this I charge thee to be a lyar, as I said to thee before, who denyest immediate Revelation from Heaven; how canst thou be a Preacher of the gospel, and deny revelation? What a gross darkness are people in that believe thee? For under the curse and wo thou art, that the Scripture speaks of; and he that hath received the end of his prophesie, is made from the curse; but this is without thy understanding and knowledge: Thou confessest in thy answer to the first query, you preach the same gospel, but do not attain the same knowledge and understanding. Let all people see who are in the Light, if it be not the same knowledge and understanding,

derſtanding, it is not the ſame Goſpel, but another; and there the curſe is upon thee.

Qu. 11. Whether any natural man can preach the Goſpel, yea or no?

Pr. In thy anſwer to this eleventh query, thou ſpeakeſt of underſtanding, and of ſtudying, and of the Goſpel, and of a natural man; and ſayeſt he cannot preach the Goſpel; and thou ſaiſt, *Your underſtanding & knowledg is not the ſame as the Apoſtles was.*

Rep. Here let all who are in the Light, ſee if it be not natural then, and if thou be not him that ſtudies a divination of thy own brain, and inſtead of the bleſſing, the curſe of God comes upon it; for how many are there that were Prieſts as you are, that now cry againſt you, which are come out of your generation, and ſee the curſe of God upon all your practiſes.

Pr. And thou ſayeſt, *The fleſh which is quickened with the Spirit of Life, brings forth ſome kind of fleſhly fruit or other.*

Rep. Here thou haſt ſhewed thy ſelf to be death indeed; doth the ſpirit cauſe fruits of the fleſh? Or are the fruits of the ſpirit the fruits of the fleſh? O thou lyar and high blaſphemer! which thou ſayeſt is clear from manifold texts of Scripture; all the Scriptures will witneſs thee to be a lyar; and theſe Scriptures thou bringeſt to maintain the ſpirit of life to bring forth ſome kind of fleſhly fruits, and the fruits of the ſpirit to be the fruits of the fleſh. Here all who are in the ſpirit will judge thee to be a blaſphemer of the holy Spirit of God, for the Spirit brings forth no fruits of the fleſh.

1 *Kin.* 8.46.
John 14. 4.
Prov. 20. 9.
John 18. 10.
Eccleſ. 7.23.

Pr. And thou ſayeſt in thy anſwer to the firſt query, you *do not go to* Oxford *and* Cambridge *to learn the Goſpel you preach, but to learn the knowledge of Tongues and Languages, Arts and Sciences.*

Rep. O for ſhame ſtop thy mouth, here thou haſt ſhamed thy ſelf, and all your ſchools, with an external means to open the Goſpel: People are blind indeed that do follow thee; but thy bottle is open, and what is within, pours out; and the Fountain runs, and thy external ſtuff pours out, which hath poiſoned many people, which thou ſayeſt thou ſhouldeſt open the Goſpel withall: all that have the leaſt convincement, may ſee thee to be a ſeducer; for what is external, is natural; and what

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is natural, knows not the things of God; but the Lord be praised, thou hast declared thy self abroad.

Qu. 12. Whether any Ministers of God were made Ministers by the wil of man, yea or no? Shew it me by the Scripture.

Pr. And in thy answer to this Query thou sayest, *There is no Minister of God made by the will of man onely, but by man in subordination.*

Rep. Here thou crossest the Scripture: *Paul an Apostle, not of man, nor by man*: And here the lying spirit hath shewed it self indeed.

Pr. And thou sayest, *There is no such hope of any such calling as was in the time of the Apostles.*

Rep. And here thou hast cast thy self and thy fellowe, and all thy study to be without the Doctrine and Life of the *Apostles*; for thou concludest there is no such calling, yet thou talkest of laying on hands; there thou and you are making likenesses, which is forbidden, and to be confounded; and so we conclude, and all the children of Light shall judge, that your Hope, and your Calling, and your Ministry made by the will of man, and not only by God, to be without God, and conarary to the Apostles.

Qu. 13. Shew me by the Scripture, whether a man shall grow up to that condition that he need no man to teach him but the Lord, or no?

Pr. *We must not look for any immediate, extraordinary, miraculous teaching by revelation from the Lord, and yet all men are taught of God too.*

Rep. What confused stuff is this, and blasphemy, that comes out of thy bottle? Thou wouldest make God not an immediate; doth not God teach immediate? Here thou shewest that thou dost not know the living God; for the teaching of God is immediate in the least degree.

Pr. *None aims to such a perfection of knowledge in his gifts, as not to need teaching.*

Rep. Here I charge thee to be a Lyar, who speaks contrary to the Scripture; and here I charge thee in the presence of the living God, to be a slanderer, who speaks of being taught of the Lord Jesus Christ outwardly, by the spirit; what confused stuff is this? and here again I charge thee to be a lyar; for the words of our Lord Jesus Christ are spirit and life; but such as thou

who

who lookeſt upon the outward thing, cannot receive his words, though you have the letter of the Goſpel, as they had the letter of the Law.

Queſt. 14. Whether they be not Antichriſts, and diſobey Chriſt, that have the chief places in the aſſemblies, ſtand praying in the ſynagogues, which Chriſt did forbid his diſciples to act ſuch things, and cried wo againſt thoſe that did act them?

In thy anſwer to this querie, thou rambleſt up and down with many words to juſtifie that which Chriſt cried wo againſt, to juſtifie the chiefeſt place in the Aſſemblies, and to be called of men *Maſter*; and for ſtanding praying in the Synagogues, which Chriſt pronounced wo againſt, and ſo let all the people ſee if thou and you be not ſuch as are called of men *Maſters*, and ſtand praying in the Synagogues, which the wo was and is upon, *Mat.* 23. and there is neither ſhelter nor hole for thee to hide thy ſelf, for them that walk in the truth will find thee out, and praiſed be the Lord God of heaven and earth, who hath given us a ſpirit of diſcerning, and we are able to judge you who live in deceit; for the Apoſtle prophecied with the ſpirit of the Lord that ſuch ſhould come, and we ſee with the ſame ſpirit you are come, and with the ſame ſpirit you are judged.

Queſt. 15. Whether they be not Antichriſts and of the Devil, and no Miniſters of Chriſt, which do not abide in the Doctrine of Chriſt?

Pr. *They that ſwerve from the Doctrine of Chriſt, are of the ſpirit of Antichriſt.*

Rep. There thou art, this is thy own condition, who denieſt immediate revelation; and thou that denieſt immediate revelation, denieſt Chriſt (for *Paul* ſaid, the Son was revealed in him) and ſo all that thou ſpeakeſt is with the lying ſpirit in the wicked generation; and whereas thou ſlandereſt and ſayeſt we rail, that is falſe; And again thou ſpeakeſt of love, becauſe the letter declares it; but the love of God who dwells in it, to ſuch thou art an enemy, and as touching uſing plainneſs of ſpeech to people, becauſe we do not flatter or uſe enticing words of mens wiſdom, which thou doſt, ſo thou haſt cleared thy ſelf from the children of God, and to be in the generation of them that ſwerve from the doctrine of Chriſt, who ſeekeſt to juſtifie that which he cried wo againſt, as *Mat.* 23. And whereas thou accuſeſt us for railing upon people, thou art a

liar; for love useth plainness of speech, and love and charity is out of deceit; if we should flatter, we should hold it up, and should be pleading for thy generation, who talks of God, and confesses that you have not the same knowledge and understanding that the Apostles had. Therefore how can you know God then? And whereas thou speakest of trying the spirits, the fruits of it is love; here with the spirit of love is thy generation tried; for when the servants of the Lord have been moved to come into your Synagogues, some have been stockt, and wounded, and imprisoned and hailed out of your synagogues. And is this the fruits of your spirit?

Qu. 16. Whether they be not seducers that draw people from the anointing which is in them, and tell them they must be taught of a man, whereas the anointing teaches them, they need no man teach them but as the anointing teacheth them, and the promise is to him that doth abide in it eternally?

Pr. *Many false Prophets are gone forth.*

Rep. Here thou hast proved thy self to be a false Prophet, who denies immediate revelation; for whom the Lord sent forth, he spoke to them immediately, which thou denyest, and there thou art one of the false Prophets which thou speakest of, and knows nothing of the anointing, who deceives the simple and ignorant; the world may wonder after such; but who are in the light, and receive any thing immediate, will see thee in the dark, to be a deceiver; for none in thy generation can witness, that you need no man teach you but the anointing; for who doth, are come out from your teaching and you both. And as touching Sects, them we deny, as thou speakest in thy answer to the fifteenth Querie: therefore do we see thee, with that which is no Sect, to be colouring and deluding people, telling them thy error is truth, who quotes and misapplyest the Scripture to maintain thy falshood.

Pr. *The flesh is quickned with the spirit of life, to bring forth some kind of fleshly fruits,* 1 King. 8. 46. Joh. 14. 4. Prov. 20. 9. 1 Joh. 1. 8, 10 Eccles. 7. 22.

Rep. Here I charge thee (to be a lyar, and a blasphemer) in the presence of the living God, let all people read these Scriptures and see if there be any such thing in them, and whether thou hast not misapplied these scriptures, when the spirit saith, It crucifieth the deeds of the flesh; and walking in the spirit, the lusts of the flesh is

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not fulfilled; and here I charge thee to be a lyar, and of the Devil, who was a lyar from the beginning, and in his generation thou art.

*Qu.*17. Whether they do not bewitch the people, who withdraw them from the ſpirit within, to obſerve the ordinances of the world, and traditions of men without, as the Galatians were bewitched? *Gal.*3.1.

Pr. *I muſt tell you that there is not onely a holy and good ſpirit within, and that in too few; but there is alſo an evil and ſeducing ſpirit within, and that in too many; even the ſpirit that doth bewitch men, and draw them aſide from the doctrines and commands of the ſpirit of truth, and to ſtrive by all means to draw the people off from giving heed to ſeducing ſpirits; it is not to obſerve the ordinances of the world, and traditions of men, as you pervert the Text, but to obey the command of Gods true ſpirit, who foretelling of falſe Prophets, and falſe Spirits, often in the word commands, exhorts, and admoniſhes to beware of ſuch, not to give heed to ſuch, and not to believe every ſpirit, but to trie them.*

Rep. Here in this anſwer (thy ſpirit is tried) which I have given to all people to read with a ſingle eye, that all may ſee what confuſion here is in it. Firſt thou ſayeſt that the ſeducing ſpirit draws from the ſeducing ſpirit, and in the ſeducing ſpirit thou art, and from the ſpirit of life, with the ſpirit of life thou art judged to be out of the doctrine of Chriſt, nor is not guided by the holy ſpirit.

*Qu.*18. Whether they be not ſeducers, which tell people theſe are the ordinances of God, which God never commanded; as ſprinkling Infants, telling people of a ſacrament, which there is no ſcripture for, and draw them from the ſpirit within, to follow your imaginations and inventions?

Pr. *But for ſprinkling Infants, I have already given you the grounds of it out of Scripture.*

Rep. Here again I charge thee in the preſence of the living God to be a lyar; there is not ſuch a word in the ſcripture to bear it out, nor a word of a ſacrament, which there is no ſcripture for; let all read the ſcripture throughout, and ſee if they can find ſuch a word in the ſcripture; ſo let all people judge thee to be a lyar, and a ſeducer, and in the Devils invention, which calls that an ordinance of God, which is invention and imagination.

Pr. *We are not blind-folded to follow the dictates of the ſpirit within,*

Rep. Here I charge thee in the presence of the Lord to be in the flesh, and to follow the flesh; for who are led by the spirit of God, are the sons of God; and thou that dost not follow the dictates of the spirit, thou dost not follow the commands of God: and what hast thou to do to talk of clearing it by the Scripture, when there is no Scripture for it, and when the Scripture witnesses against the works of the flesh, which thy spirit stirs up?

*Que.*19. Whether you have the same spirit which was in Christ, the Apostles and Prophets, which gave forth the scripture, seeing you act contrary to the scriptures, and follow your own inventions and traditions, and so err from them?

Pr. *Our Ministerial actions are agreeable to the Scripture.*

Rep. Here I charge thee to be a liar; for in thy answer to the former Querie thou sayest, you do not follow the dictates of the spirit within, and art holding up sprinkling infants, which there is no scripture for, and so walk contrary to the scripture, and to them that were led by the spirit, which gave them forth.

*Que.*20. Whether ever Christ and his Apostles did first baptize, and then preach faith and repentance twenty or thirty years afterwards?

Pr. *Christ himself was not capable of faith and repentance.*

Rep. Here I charge thee to be a liar and a slanderer, for he was capable of faith and repentance, and the baptism which the Apostles baptised withal; what hast thou to do with it, who art holding up sprinkling infants, which there is no example for in the scriptures, nor in all the Apostles practice? Therefore silence flesh, for thou knowest nothing of the wisdom of God which the Apostle speaks of, but art in the state of *Simon Magus*, who art buying and selling the letter; worse then he: for he would have bought the spirit which the Apostles denied; so thou art denied with the same spirit; but the Saints baptism we own, and the believers, and the promises which is to the seed, thou hast cleared thy self from, who saist Christ was not capable of faith; how could he be above it, and not capable of it? and *the life that I live, is by faith of the Son of God*, saith the Apostle; which thou hast cleared thy self from.

*Que.*21. Whether ever Christ and his Apostles received 100. or 200. pounds a year for preaching the Gospel?

Pr. *Many of the Apostles converts sold their estates, and brought it and laid it down at the Apostles feet.*

Rep.

Rep. Here I challenge all the *Oxford* and *Cambridge* Teachers in *England*; how many of their Converts have sold their estates, and laid it down at your feet; but you Teachers and they are so earthly minded, you are fit to sue them at the law, and imprison them, (as *Lancaster* and *Kendal* Goals may witness, where many suffer now because they will not pay tithes) and so you shew you preach another Gospel; so let Christ and the Apostles judge you all to be without their doctrine, and your converts, as thou calleſt them, to be without the Apostles and Christ; let their example judge you all, and so you shew that you never sowed spiritual things, but only as a custom and a cloak thou bringest these words, for the Apostle did reap carnal things, where he sowed spiritual things.

Que. 22. What scripture is there to limit God to a place, calling it a Church, when as the Church is in God? 1 *Thess.* 1. 1.

Pr. *You cry down all distinctions, as savouring of humane learning, whereby the naked truth might be clearly and distinctly seen, as it is in it self.*

Rep. Here let all people take notice, whether humane learning can open the naked truth; Here thou wouldest make people believe that humane learning was before the naked truth; and again, let all people take notice, and see, if the meeting in a steeple-house in *England* be a Church, when so many hath been moved of the Lord to come into meeting places among them, and something hath been revealed to them, and they have spoken; and he that was the pretended Teacher which was in the chiefest place in the assemblie, hath cried out, *they disturb me*; and then they have hailed them out to the stocks, or prison, and knockt them, or bruised them, and may be some have lain a quarter of a year in prison, or more.

Now let all people take notice, which have a love to God, whether this be the Church which is the *pillar and ground of truth*, or the cage of unclean birds which the Scripture speaks of, when as the Scripture saith, If any thing be revealed to him that stands by, let the first hold his peace: and the Church of God we own; but all such Churches as are fighters, and which do imprison them who are moved of the Lord to come to speak to them, such Churches we deny.

And whereas thou slandereſt us, that we cry against the Ministers, all such Ministers are to be cried against, for they are contrary to the scripture.

Que.

*Qu.*23. What ſcripture is there to have a Clerk ſay *Amen*, and to have groats apiece of the World for his trade?

Pr. *And for the groat he receives yearly of ſome perſons in the world, I conceive it is not ſo much for ſaying* Amen, *but he hath other offices.*

Rep. Here thou goeſt about to juſtifie the Clerk and his groat, and the cuſtom of ſaying *Amen*, which the Apoſtles practiſed no ſuch thing, neither had they any Clerk to ſay *Amen*, which had a groat for his labour; and let all the practice of the Apoſtles judge thee, who ſaiſt that the Clerk hath other offices then ſaying *Amen*, that is, may be to ring the bell to gather carnal people together to hear ſuch a blind guide as thou art, and for laying you a cuſhion that you may lie ſoft, or opening the book, or giving forth the Pſalms, which all this there is no example for, that the Apoſtles had any ſuch thing; but it is that you falſe Prophets might utter forth your folly; for to the children of light you are diſcovered, and ſeen to be without the Doctrine of Chriſt and the Apoſtles, and all the ſcripture ſhall judge you; and in thy anſwer thou doſt conceive there thou haſt brought thy ſelf under that ſtate which muſt be ſcattered; for the Lord will ſcatter the proud in their vain imaginations and conceivings, and let the Prophets words judge thee.

Qu. 24. What Scripture is there, for taking money for burying the dead, or to have ten or twelve ſhillings for preaching a Funeral Sermon, or to take money for marrying man or woman?

Pr. *For our pains in labouring in the word and doctrine, the Apoſtle gives that general rule,* the labourer is worthy of his hire. *And what their wages is, is not of our chooſing; but partly the liberality of founders, and benefactors, partly cuſtom among all people, in all Chriſtian Countries hath ſetled it.*

Rep. Here thou uſeſt the Apoſtles words, which, as I have ſhewed thee before, thou art cleared from his life; O thou blind guide, whoſe mind is in the earth, who art in the cuſtomes, and art one of them that doth hold them up, which all the Miniſters of Chriſt are aſhamed on thee, and all thy generation; who art without the life that gave forth the Scriptures, who art one of them that goes in the way of *Balaam*, who durſt not take the gift though he loved it; and as for the Apoſtles condition, I charge thee and command thee

to be silent, and let it alone, who denies immediate revelation from heaven; therefore all that thou speakest is from the earth and below: and the word thou knowest not, which was in the beginning, *Joh.* 1. 1. when the letter was not, and therefore in it thou canst not learn; and the Christians that are baptised into Christ, are redeemed out of Countries, where yet thou art, with thy customes and ways of the Nation, as thou dost confess, which Christ comes to redeem from: and thou who receivest *Balaams* wages, art spuing forth thy venome against the righteous seed, where it is rising.

Qu. 25. When did any that was sent of Jesus Christ to preach the Gospel, sue men at the Law?

Pr. *Many differences may arise, which cannot well be decided without suit at Law.*

Rep. In thy answer to this Querie thou dost allow of going to Law, which the Apostle did not, as in the *Corinthians*, and he was a Minister of Christ: and here thou shewest thou art none; for thou allowest that he did not; and who are come to the doctrine of Christ, which is yea and nay, there is no difference, they need no going to Law, there is no contention: and many differences are in thy generation, which is without Christ and his doctrine, which many of you professed Ministers sue men at the Law, which the Apostle forbad; and here openly I charge you all in the presence of the living God, to be no Minister of Christ, but are raced from the doctrine of Christ and the Apostles: and thou writest a Scripture in *Act.* 19. 38. as concerning the rude multitude that was stirred up when truth was spoken, these were they which were not brought into the truth, and there thou art among such a company; let all the people see how *Act.* 19. will justifie thee for going to Law, who professeth thy self to be a Minister of Jesus Christ, which the Ministers of Christ denied: and here I charge thee again to be a perverter of the scripture, and void of the knowledge of Christ, and the life of the Apostles, and out of their doctrine; and do not call this railing, which is plainness of speech, and love to thy soul.

Pr. *And you rail very highly in scripture terms too, whereby you take the garments of Gods holy Spirit, and put them upon the Devils shoulders.*

Rep. Here thou dost accuse us for railing speeches, and as we told thee before, that we deny; and here thou callest thy self a Devil, for

of

of him thou art with thy pretences, therefore wo is thy portion: and whereas thou sayest we revile and accuse the brethren, this is another of thy slanders: we bid thee answer the queries, and thou calleſt them scrupulous; to thee they are so: and again thou sayest we misapply the scripture, that is false; and the Lord Jesus Christ thou knowest not, who denyest immediate revelation; and what hast thou to do to talk of him, and as throwing the woes which the Scripture speaks of, which is against the deceits which thou livest in, they are thy portion, thou canst not escape them. If we should not give thee thy due and portion, we should flatter thee, and it would not be love: and why dost thou talk of understanding and bid us weigh and consider? we have considered thy way, and do know it, and God hath given us an understanding in all things.

Pr. *Hebrew and Greek we do truly call the Original.*

Rep: Here I charge thee that thou hast no more original then *Pilate* thy father had; *Pilate* had Hebrew and Greek, which crucified Christ, which was the Original: and here I charge thee in the presence of the living God to be a lyar; for the word was in the beginning before any tongue was, and your Hebrew and Greek is natural; and the natural man knows not the things of God, and the world by wisdom knows not God. *Pilate* was a worldly man, and he had this original, and the wisdome of the world; and there thou art, and there the curse is upon thee: so here thou preacheſt another original then the Apostles did; they preached Christ the fountain, and thou preacheſt Hebrew and Greek, that is thy original; and thy father *Pilate* had that original, which crucified Christ, and set it over him, and the scripture came not by the will of man. Therefore it is not the knowing of it by Hebrew and Greek, but by the spirit that gave it forth; therefore all people take warning, and cease from such deceivers, and take heed to the light in your conscience, which is the light of Christ, to guide your minds up to God the Father of light, and be not deceived, nor wander not up and down after such, who know not the truth, but put Hebrew and Greek for the original, which *Pilate* had, which crucified Christ Jesus, as you may read in *Luke* 23. All people may see thou art brought no further yet then thy father *Pilate*; so all thy prayers we deny; for there is nothing of truth born up in thy understanding,

ding, who art led with a seducing spirit into delusions, who saist, the spirit of life stirs up the flesh to bring forth fruits; and thou that art in the flesh, canst not please God: And there thy spirit is tryed to be the spirit of error. And a great deal of such stuff thou hast in thy answers to the queries, which is not worth mentioning: And this thou hast written to publish thy self, that them that have a love to Christ, their hearts may be turned from thee to God, to see how thou hast uttered forth thy folly, though with many fair glosses thou and such as thou art deceive the simple. But all who are in the light, do see thee, and comprehend thee.

Something in Reply to the Epistle thou wrotest to the Lady BINDLOSSE.

TO her thou speakest of the doctrine, and spirit, and the holy Ghost.

Here I charge thee to be a lyar, who knows nothing of them, who denyest immediate revelation; for thou who denyest that, denyest the Father and the Son, as in *Matth.* 11.27. Wherein goest thou about to exhort others, who art in the condition thy self, but art as *Martha*, that would be serving?

If she do but take heed to the light which Christ hath enlightened her withall, she will quickly see thy folly; for the light which Christ hath enlightened her withall, shall be her condemnation if she hate it; and if she love it, it will guide her into the way of righteousness up to Christ: And there O woman is thy teacher, and his condemnation.

And the Work which is brought forth in the North, doth torment thee *R. Sherlock*; and such as the Lord doth move to exhort or to speak, such thou slandereſt, and dost accuse as tempting; for thy slanders and reproaches, the wo wil turn upon thee from God, who is the Justifier of his children; and with such Priests as thou art, the righteous seed was ever hated, as you may read throught the Scriptures.

If she that thou calleſt a Lady, be grounded upon thy *doctrine*, & be a member with thee of thy body, let her read thy *answers* to the *queries*, & the *replies* to them; to the light in her I speak,

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which is of Christ, which will witness me, and let her see thee; and if her mind be guided by it, it will condemn all her former practises of worship, and let her see thy delusions. And again, thou art flattering the Lady, and tells her of a discourse of the Spirit; and these are thy unsavoury words, who art discoursing of the Spirit, but denyest it; for thou that denyest immediate Revelation, denies the Spirit: In the *Corinthians* the Apostle said, things were revealed to him by the spirit; and all thy doctrines to be denied, and all that thou speakest, and thou art seen to be one of the evil beasts and slow-bellies, whose mouth must be stopt: And what dost thou tell her of growing up in the knowledge of God, and stop the way for her to pass, who denyest immediate revelation which the Apostle exhorted to? And the Saints were to have the loins of their minds girded up, as in 1 *Pet.* 1. 13. And what hast thou to do to talk of Heaven or happiness, who art a Beast in thy colours? And so this is the intent that I have written this Reply to the Epistle which thou wrote to her thou callest Lady, that she might with the Light of Christ in her, see thy folly, for to that I speak which is the Light of Christ, which if she hate it, it will be her eternal condemnation.

Something in Reply to thy Introduction.

Pr. *NO age hath brought forth more pretenders to the Spirit of God than this wherein we live.*

Rep. Let all people take notice, if thou be not he that pretends the Spirit, who hath not the same understanding and knowledge that the Apostles had; and there thou art in the pretence, who art blind, and thy worship as thou calleſt it, is, thou dost not know what, worse than it was at *Samaria*, who art in the pride of heart: And as thou sayest, the Devil hath sown his crop, and reapt his harvest; and there thou art one of his servants, sowing his seed, and amongst the delusions, as thou calst them, for that is in thy generation, which comes out of thy own bottle, which now flows out; what is within, issues forth; this is thy own condition, who seducest the people. The

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fire is kindling, and the tares are burning, which makes you wicked ones to cry out. And so all Impostors and Blasphemers are in thy generation, and you are ignorantly worshipping, and your gross Idolatry which thou speakest of, is your own, and thou art a Murderer, and understandest not what thou speakest of them, and God thou knowest not, who deniest immediate revelation from Heaven; but onely what thou knowest, thou knowest naturally, as a brute Beast which *Jude* speaks of. And a great deal of stuff thou hast in this Introduction, which is not worth mentioning. If the Reader doth but read with a single eye, he may see all thy confused stuff which is not worth naming. And a great deal of stuff thou hast written in discourse of the Spirit, and the Holy Ghost, which thou knowest not what thou speakest of; and of the Trinity, which there is no Scripture for.

A Reply to an Epistle that thou wrotest to him whom thou callest Sir Robert Bindlosse.

THe Queries being sent to his house from *Rich. Hubberthorn*, being his desire that they should be made publike; and we do praise the Lord, that deceit is brought to light. And thou saist, Perhaps some satisfaction might be given to those seduced, wavering souls amongst you. Truly I do believe they will, and see your folly; that under his Name whom thou calleſt Sir *Robert Bindlosse*, under his name and patronage they may appear as a cover to veil their imperfections.

Therefore *R. B.* to thee I say, Be wise, and fear the Lord, and run not on in the broad way, with such a one who doth confess in his answer to the first query, that he doth not attain the same knowledge and understanding of the Gospel as the Apostles attained. Therefore thou *R. Sherlock*, thy knowledge is brutish, and thy understanding sottish, as the Scripture saith; for none knows the Apostles condition and knowledge, but with the same understanding; and in this thou deniest it, and thou art in another knowledge and understanding, and art in another doctrine, and the true Gospel thou

doſt not know, and thou art to be held accurſed, as the Scripture ſaith, *Gal.*1. And ſo here thou haſt given ſatisfaction to many that ſtood in doubt, though to all the children of light thou waſt known, and all things ſhall work together for good to them that love God, *Rom.*8. therefore *R.B.* take heed what thou ſets forth under thy Name, and Fathers; for if thou ſee a thief, and conſent with him, thou art guilty. And *R. Sherlock*, the Queries that were ſent to thee, thou calleſt them ſcrupulous; and the Letter which was ſent to thee, as a Libel: Why doſt thou ſlander the innocent and ſimplicity? but of thy generation we look for no other, whoſe mouth is ful of ſlanders. Thou ſlanderer, in thy Epiſtle to the Lady, thou ſlandereſt privily, under a colour, who flatters her; where thou art telling her of love, & ſtirs her up to envy, as in p.46. and incenſing her, and wouldſt ſtir her up againſt them whom thou calleſt *Quakers*; ſo thou might'ſt have as well have incenſed her againſt *Moſes* who was a Judge over all *Iſrael*, & quaked; and *David* who was a King, quaked; ſo all that are vertuous, will own us who deny opinions, for them we deny; and there thou art, who liveſt in opinions; and as thou ſpeakeſt of ſome to ſtrike at the root of many infections and errors which are overſpread amongſt you; the Lord Jeſus Chriſt hath raiſed up a Light in his children, that they are ſtriking at your root, and laying open the deceits, and bringing forth his own Work to his own praiſe: And thou ſayeſt, *All men do worſhip God and Chriſt with one heart, and one mouth, and after one manner, is not onely decryed, but alſo diſmiſt our congregations; and ſince the pale of Eccleſiaſtical Diſcipline is pulled down, by whoſe coercive Laws all men were kept within the limit of the true Faith.* Here I charge thee to be a lyar: Was the true Faith, and the Worſhip of God, maintained by an outward Law? Thou Traytor, have they pluckt down the true Faith and the Woſhip of God? or your old Ceremonies? Thou ſeducer, how art thou tormented by that which hath pluckt down the traditions! Tremble, for the hand and ſword of the Lord is againſt thee, as it was againſt them; thou diſſembler and envious one, the Law was not made for the Church, which is the *pillar and ground of truth*, which worſhips God in the ſpirit; but for ſuch envious perſons as thou art, who haſt cleared thy Church & Worſhip here, from the true Church and Worſhip of God, to the view of all honeſt

neſt hearts, and thou art tormented, becauſe the freedom is given for the liberty of tender conſciences, to worſhip God his own way, even in ſpirit and in truth, as in *John* 4. 23, 24 And thou ſayeſt, *Since under the name and priviledge of liberty of conſcience licentiouſneſs of opinion hath got footing*: And this thou ſeems to father upon the Magiſtrates.

We who are in the Light of Chriſt Jeſus, which doth exerciſe our conſciences towards God and man, all opinions & licentiouſneſs we deny; therefore thy mouth muſt be ſtopt, O ſlanderer, which ſoweth diſſention; for ſince the Lord hath opened the Magiſtrates underſtanding with the Light of Chriſt in them, the ſame light doth give freedom to the light in others conſciences, which worketh into tenderneſs of conſcience, & teacheth to exerciſe a good conſcience towards God & man; & ſuch Magiſtrates do not make a Law over the conſciences of men, which thou ſeducer & brutiſh fellow wouldſt have a law upon; but the law is againſt ſuch as thou art, and ſo thou haſt ſhewed thy ſelf to be in the frantick ſtate, & hereſie which thou talks on, and many ſuch ſpeeches as thou haſt in thy Epiſtle to Sir *R. Bindloſs*, as thou calleſt him. And whereas thou ſpeakeſt of your church and hope, your hope will periſh, & your church, and all who are in the Light, will be aſhamed of your church.

And thou art he who art of the Devil, who doſt promote lies and untruths, which is of thy Father the Devil, *Joh.* 8. 4. but God is coming with his mighty power to chain thee up, thy Father the Devil, the old Dragon, who is the Father of lyes, and thou art one of his ſervants who blindeth the underſtandings of the people who are in the unbelief, and ſeeks to poiſon their affections with vanities and lying ſlanders. And in thy concluſion thou wouldſt not have him to periſh with the blind and giddy; but if he foliow ſuch as thou art, he doth follow both, and in the ditch both will periſh together.

And thou ſpeaks to him of walking in the paths of the juſt and righteous; and ſuch thou privily ſlandereſt, and their way hateſt thou, who walkeſt in the ſteps of the wicked, and with thoſe that forget God; and thou muſt be cut down with the ſword of the Almighty God; To that in thy Conſcience I ſpeak, when thou art in the terror, remember me, for that in thy conſcience wil condemn thee, and witneſs me. And Friend, to the light in thy conſcience I ſpeak,

under

under whose Name this Book goes; there is thy Teacher, if thou loveſt it, which is the Light of Chriſt; if thou loveſt it, it will teach thee as thou goeſt up and down, and ſhew thee the way of the juſt; for it is juſt, it will condemn thee if thou hate it. And when the Book of Conſcience is opened, thou ſhalt witneſs what I ſpeak, that it's truth to thy ſoul.

Pr. And whereas thou ſayeſt, *You do neither pretend to any ſuch ſublime and eminent gifts, neither do you, nor ought you to depend upon any ſuch immediate revelation, but do uſe ſuch means and helps which God in all ages hath afforded to people*, viz. *by-ſtudy and induſtry in the Schools of the Prophets. Schools* (thou ſayeſt) *they had at* Bethel, 2 King. 1, 3, 5. *And* Eliſha's *Colledge was ſo full, that they enlarged it*, 2 King. 6. 1. 1 Sam. 14, 20. *and upon the Hill of God*, 2 Sam. 10. 5, 10.

Rep. Here let all theſe Scriptures witneſs againſt thee, that thou art no true Prophet, no Miniſter of Chriſt, who witneſſed the end of the Prophets, and were all taught of God, which thou denieſt, that denieſt immediate Revelation from heaven. And here I charge thee in the preſence of the living God, to be a lyar and falſe Prophet, and that thou art guided by the Father of lies. Where thou tells of *Eliſha's* Colledge, and ſaiſt that it was ſo full, that it was enlarged, and bringeſt in that place of Scripture to colour over thy lyes, 2 *King.* 6. 1. Let that Scripture be a witneſs againſt thee, that thou art a lyar, and a perverter of the Scriptures; thou full of all ſubtilties, bluſh for ſhame thou lyar; is there any mention of any Colledge there? Or is there any mention of the Schools of the Prophets where the Word of God was ſtudied in thoſe places of Scripture before-mentioned, as thou ſayeſt? Let them witneſs againſt thee: All the Prophets were taught of God, and there was no ſtudying for what they ſpoke at *Naioth*; ſee if they did not receive the Spirit of Propheſie, and ſpoke by immediate Revelation, which thou denies, & knows not their manner of teaching and learning, 1 *Sam.* 19, 20. to the end of the chap. *And the Propheſie came not in the old time by the will of man, but holy men of God ſpoke as they were moved by the holy Ghoſt*; and the Scripture is of no private interpretation, 2 *Pet.* 1. 20, 21. Here art thou proved a lyar, and a perverter of the Scripture, wreſting it to thy own deſtruction, 2 *Pet.* 3. 16.

No

Now call not Truth railing, thou diſſembler and enemy of all righteouſneſs, the Scripture turns edge againſt thee, and witneſſes againſt thy deceit and filthineſs, whereby thou ſeeks to ſtrangle the truth; but thou art found out to be among the dogs, ſorcerers and lyars ſpoken of in Scripture, and art ſhut out of the Kingdom of God, and art no Miniſter of Chriſt, *Rev.*22.15,18,19. Thou Enemy of God, how dareſt thou ſay that the Prophets ſtudied the Word, when no propheſie *came by the will of man, but by the will of God? and no man knoweth the Father, but the Son, neither knoweth any man the Son but the Father, and he to whom is revealed, Matth.*11,27. And here thou denieſt both the Father and the Son, and the Prophets and Apoſtles, that denieſt immediate revelation; for they all bear witneſs againſt thee, and ſuch as thou art; for the Apoſtle ſaid, *Hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt*: And all the true Prophets witneſs that which thou denieſt. And here I have proved thee a lyar, a falſe prophet, and a deceiver, perverting the Scriptures, and they bear witneſs with me. And thou full of all guile and deceit, the word of the Lord ſhall riſe up in judgement againſt thee, and ſuch as thou art.

Something in reply to thy Diſcourſe of the Spirit, as thou calleſt it.

FRiend, the Spirit of the living God thou haſt not, for thou denieſt immediate Revelation from Heaven, who art diſcourſing of the Spirit; and here thou art made manifeſt but to be in the pretence of the ſpirit, and knows nothing that is revealed with the ſpirit. For thou that denieſt immediate revelation from Heaven, denieſt the ſpirit of the living God: The Apoſtle ſaith, *Eye hath not ſeen, ear hath not heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him; but God hath revealed them to us by his Spirit,* 1 Cor.2,9,10. And here thou haſt denied immediate revelation from Heaven; haſt denied the ſpirit of God, and manifeſted thy ſelf to be in the natural ſtate: Therefore I command

mand thee, and charge thee in the presence of the living God to be silent, and to give over deceiving of the people.

2. Thou that denies immediate revelation from Heaven, thou denies the grace that was to be brought unto the Saints, whose minds were to be girded up; which grace was to be brought unto them at the revelation of Jesus Christ: And this thou hast denied again, as all people may see 1 *Pet.* 1. 13. and here thou hast denyed Jesus Christ, and his grace, who denyest immediate revelation, and art in the fashion of the world, and a blasphemer.

3. Thou that hast denied immediate revelation from heaven, hast denied the Spirit to pray withal; and so all thy prayers are hypocrisie.

4. Thou that hast denied immediate revelation from heaven, hast denied the Son of God; *For none knows the Father but the Son, and he to whom the Son reveals him,* Mat. 11. 27.

5 And thou that hast denied immediate and miraculous revelation from Heaven, hast not denied the Son of God onely, but the Father also: And thou that hast not the Son of God, hast not life.

Pr. *The power is originally from God, as the Fountain, but conveyed through the Ministry of man as the conduit,* p. 90.

Rep. Paul an Apostle, not of man, nor by man, but by the will of God. And here thou art proved to be a seducer, and thy Ministry contrary to his, here thy spirit is tryed. And thou slanders them who hear the voice of God, and art scorning them, and in a deriding way calls it a deceitful eccho; but we know that God scorns the scornful, and hath them in derision.

Pr. *For any man to pretend immediate calling from God, without the Ministry of man, is a new Gospel, distinct from Christ and his Apostles, and such can be no other then the dictates of seducing spirits, and doctrine of devils,* p. 9.

Rep. Here I take all the children of Light to record, to prove and try thy Spirit and Gospel to be of man, and whether thy Ministry and Gospel which thou preacheſt (which is of man) be of God: For *Paul* said, that Gospel which he preached, was not of man. And here again thou art contrary to the Apostle, and thy spirit is tryed to be a seducing spirit, and thy Doctrine to be of the Devil, who denyest immediate revelation.

Pr.

Pr. For thou sayest, *That which is immediately from God, and without the Ministry of man, is the doctrine of the Devil, and of the seducing spirits.*

Rep. Paul said, the Gospel that he preached, he received it not of man, but by the revelation of Jesus Christ, and here thou art contrary to the Apostle, and thy self in the state thou speaks of: And *Paul* an Apostle not of man, nor by man, but by God the Father: Thou impudent enemy of God and blasphemer, wilt thou say his doctrine was of the Devil, who denied man, as *Gal.* 1. 1. who said, *Paul an Apostle, not of man, nor by man!*

Pr. *Therefore there is no need of any such qualifications, for the best of us dare not stand to such sublime and eminent gifts of the spirit, or to any immediate and extraordinary spiritual gifts.* p. 93, 94.

Rep. Here thou preacheſt up that which is not qualified; for we do believe you, that you dare not stand to such eminent gifts of the spirit; for we have tryed you, and know your spirits; how can you have the same gifts, who deny the Son of God, and immediate, miraculous revelation, and sayest there is no need of any such qualifications now? therefore doth all your Teachers shew forth your railing and slanders; but these things we wave, for God will give you, you lyars, your portion, who hath not the same knowledge and understanding that the Apostles had, and here thou hast shamed thy mother, that is adulterated from the Apostles life.

Pr. *Our gifts are from the spirit of God, though studied for with these means that are outward and moral, &c.*

Rep. Here I charge thee to be a Lyar in the presence of God; the gift of God is a free-gift; it is not studyed for, nor is it gotten by moral means; and if it were studied for, and found in outward means, then it were not a free gift; and here thou hast made it manifest, that thou knowest not the gift of God; *for it is not him that wills, nor him that runs, but God that shews mercy.* So thou blasphemer, for shame blush.

Pr. *No man can be wise without the spirit of wisdom, nor knowing without the spirit of knowledge; so no man can pray as he ought, without the spirit of prayer,* p. 71.

Rep. In thy answer to the first query thou sayest, you do not attain the same knowledge and understanding of the Gospel as the Apostles did; then if thou have not the same knowledge and understanding, it is all deceit; for in thy own words thou sayest, you cannot

not pray without the ſpirit, knowledge and underſtanding; and thou ſayeſt, you do not attain the ſame knowledge and underſtanding the Apoſtles had; then thou haſt not the ſame ſpirit of love to pray withall; and thou ſayeſt, you cannot pray without the ſpirit, yet thou goes and tells people of a Goſpel, and hath not the ſame knowledge and underſtanding the *Apoſtles* had; therefore thy knowledge is bruitiſh, *Jer.*10.14. *Pſal.*92.6. *Pſal.*49.8.

Pr. *That we may according to the Catholick Faith, worſhip one God in Trinity.*

Rep. For theſe things which thou tells people of, there is no Scripture, as Catholick Faith, and Trinity, and of three perſons.

Pr. *The ſecond kind of the holy Spirits impreſſions on humane ſouls,* page 78.

Rep. There is no Scripture which ſpeaks of humane ſouls; for the ſoul thou knows not, who art a murtherer with thy Deity ſtuff, who would dit up the way from God; but praiſes be to the living God, who hath given his ſons and daughters eyes to ſee thee, and all your Deity ſtuff which you imitate, who are whoredomed from God; but the Saints of the moſt high God do ſing (over it and you) halelujah to God, who witneſs their ſouls redeemed. And there is abundance of ſtuff in that Book which thou calls *the diſcourſe of the Spirit*, which is not worth mentioning, and abundance of lyes and ſlanders; but them we paſs, as knowing the author of lyes from whence they come, is for deſtruction.

And in page 95 thou ſpeaks of *Timothy* ſtudying for his gift. Did he ſtudy for his gift, or for the proving of it, and dividing of the word aright? but he did not ſtudy for it, for the gift of God is a free-gift. And in another place thou ſpeaks of the bleſſing of God being upon your ſtudies; but I ſay, the curſe of God is upon your ſtudies, who have not the ſame knowledge and underſtanding that the Apoſtles had, and ſo preaches another goſpel.

Pr. *And moſt blaſphemouſly to profeſs and boaſt of an equality with God,* p.66.

Rep. Thy boaſting is excluded without in thy generation, and thou art excluded from the life and mind of the Apoſtle, who ſaid, *Let the ſame mind be in you, that was alſo in Chriſt Jeſus, who being in the form of God, thought it no robbery to be equal with God,* Phil. 2.5,6. and this thou calls blaſphemy, and ſo thou haſt ſhewed what ſpirit thou art of, contrary to the Apoſtle.

Pr.

Pr. *And for our new ſect of Enthuſiaſts, had they the ſpirit of God, as they pretend, abiding in them, and ſpeaking in them, &c.*

Rep. All pretences and ſects are denyed, where the Spirit of God dwells, though with thy generation ſuch was ever called ſo. And that is thy own, who hath made a diſcourſe of the Spirit; and here thou art clearly from them that the Spirit of God ſpoke in, and did abide in them; which Spirit of God did deſcend into their hearts; which Spirit God hath given to every one to profit withall; and the Spirit of the Father ſpeaketh in you, ſaith Chriſt, *Mat.* 10,20. *take no thought*: and in many places thou art ſpeaking of a ſtudy, and bleſſing a ſtudy; Here thou art contrary to Chriſt, who ſaith, Take no thought; and art of the Devil. And here I charge thee to be one of them that *Jeremy* ſpeaks of, who ſpeaks a vain divination of thine own heart.

Pr. *As here Angels are Spirits, and the ſouls of men are Spirits, but God is not a Spirit as they are Spirits.* pag. 57.

Rep. This is confuſion; for Chriſt ſaid God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit; and there thou art raced out to be without the doctrine of Chriſt.

Pr. *'Tis the very ground whereupon this laſt upſtart crew of Quakers build all their reſolutions, and ſtrange fanatick opinions, and hereſies, even that which they call the light within us, whereunto we muſt only give ear.* pag. 112.

Rep. O thou impudent! God will make the an example, thou lying ſpirit, Is the Light which Chriſt hath enlighned every one withall that comes into the world (a ſtrange fanatick opinion) which one he loves it, and the other he hates it; and he that hates it, it is condemnation. Here thou art againſt Chriſt and the Apoſtle; for the Apoſtle did exhort the Saints to take heed unto the light within them, untill the day dawn and the day-ſtar ariſe in their hearts. O thou Lyar! did the Prophet cal the truel light a deceit of the heart; or is the light of God a falſe viſion? Chriſt Jeſus which doth enlighten every one that comes into the world, which is witneſſed among the Quakers; and he that walks in the Light ſhall have the Light of Life, and thou that hates this light ſpeaks a divination of thy own brain, and a lying imagination: and with this Light of Chriſt thou ſhalt be condemned, thou blaſphemer, who calls the Light of Chriſt hereſie and fanatick opinions; but here thou doſt but fill up the meaſure of thy Fathers, who calls this Light which is Chriſt in us, Hereſie, p. 113.

To all you Readers of his Book, I ſpeak to the Light of Chriſt in you, which if you love it, it will bring you to weigh and comprehend his words, and if you walk in it, you ſhal have the light of life, and you that hate it, it ſhal be your Condemnation, when the book of Conſcience is opened, you ſhal witneſs that I ſpeak the truth to every one of your ſouls.

R. Sherlock, thou bids them beware of falſe Prophets; and ſaith the tryal of the ſpirit is the Word of God.

Rep. By the Word of God thou art tryed, who are in the conceivings.

Again, thou ſpeakeſt of the High-Prieſts and Phariſees that councelled againſt Chriſt to put him to Death.

Rep. So do you now; where he is made manifeſt, ſhevving your ſelves to be in the ſame generation.

Pr. *It waas this ſpirrit alſo that ſtirred up Demetrius the Silver-ſmith, with the reſt of the Craftſ-men, againſt St. Paul and his companions, becauſe his Profit and gain which he got by making ſilver ſhrines for Diana was in danger to be loſt; pag.* 116.

Rep. The ſame ſpirit novv being made manifeſt, it cryes againſt your Trades-men, and Crafts-men, and your *Diana*, and your two great Schools where you learn your trade, which are puddles of darkneſs; and the ſame ſpirit being ſtirred up to cry againſt your profeſſion, it ſets you in an uproar novv, as in the Synagogues vve do vvitneſs.

Pr. *And the earth opened her mouth and ſwallowed Corah and all his Company, a fair warning for Lay-perſons. pag.* 86.

Rep. The judgement did not come upon *Corah* becauſe they vvas Lay-perſons, but it vvas for gain-ſaying the truth as thou doeſt. For many of them that gave forth the Scripture vvas plain men, *Paul* a Tent-maker and moſt of the Apoſtles Fiſhermen, *Moſes* a keeper of Sheep; thou mayeſt call theſe Lay-men vvhich gave forth the Scripture, vvho make a trade of their vvords.

And here thou haſt ſhevved that thou haſt not the knovvledge and underſtanding vvhich the Apoſtles had, vvhich thou confeſſedſt thou hadſt not; therefore thou art as a bruit beaſt, and there I leave thee to be condemned vvith the light vvhich thou calleſt Hereſie.

R. H.

The Mittimus *answered by which* R. H, *was sent Prisoner to* Norwich Castle *by* Ralph Woolmer *Justice of the Peace,* October 9, 1654.

WHereas *I am committed to Prison by a Mittimus, under the pretence of the breach of the Law in these things therein expressed and laid to my charge: As first, Openly to declare before all the people, That he that preached, viz. Mr.* John Mony *was a deluder of the people.*

I answer, This accusation was false, for that word was not so spoken; but to the Light of Christ in all your consciences I speak, & declare openly to all people, that he that acts those things which Christ declared against, is no Minister of Christ; all who are hirelings, as Christ saith, *John* 10. who seek for their gain from their quarters, as *Isaiah* saith, *Isa.* 56.11. who bear rule by their means, as *Jeremiah* saith, *Jer.* 5. 31. and who preach for hire, as *Micah* saith, *Mic.* 3.11. and all who are called of men Master, stand praying in the Synagogues, and have the chiefest places in the Assembly, and lay heavy burthens upon the people, which Christ cryed wo against, *Matt.* 23. such are no Ministers of Christ who act such things; for they who are the Ministers of Christ, do abide in the Doctrine of Christ; to the Light of Christ I speak, that with it *John Mony* may see himself to be out of the Doctrine of Christ, holding up those things that Christ cryed wo against.

Another thing charged against me, is, *That the people in a great number gathered together about me, which might have proved of evil consequence, they being the under-sort of people.*

I answer, Where-ever the gospel was preached, there were gatherings together, and uproars and tumults, as you may read in the Scriptures *Acts* 19. and the same gospel worketh the same effects now as it did then; and those whom thou calleſt the under-sort of people, were all quiet, and were willing to hear the word of

of the Lord, and did not offer any perſecution or violence; but you who profeſs your ſelves to be Saints, have proved your ſelves to be the underſort of people, as by your conſequence, have made it appear by your perſecution, by taking me out of the multitude who were willing to hear the Word of Truth, & ſent me to Bridewell, and then to priſon, for declaring the Word of the Lord freely, as I have received it, and ſo are perſecutors, and not Saints; for the Saints were ever perſecuted, but never did perſecute any.

Another thing charged againſt me, is, That being often asked my Name and Countrey, would give no account.

I anſwer, The Lord hath called me out of my own countrey, and from my Fathers Houſe, to declare his Word as I have received it; and I was freely declaring the Word of the Lord, when oppoſingly thou cameſt and asked my Name and Countrey, which when I ceaſed ſpeaking, I declared it unto thee before I went out of the yard; and ſo there is no ground for this accuſation but enmity.

Another thing charged againſt me: *That being brought before me, he in contempt of Magiſtracy (as I apprehended) would not once move his hat off his head.*

I anſwer, O! for ſhame never profeſs to be a Magiſtrate, and make ſuch apprehendings the ground of thy Law, as to call this contempt of Magiſtracy not to put off the hat! Where was ever ſuch a thing mentioned in all the Scriptures, by any who were ſet to rule over the people, to execute the Law of God upon offendors? When did *Moſes* (who was a Law-giver and a Judge over all *Iſrael*) command any ſuch thing of any that came before him, to put off his hat? or ever in all his Writings make mention of ſuch a thing as contempt of Magiſtracy, or impriſon any that did not? But it was the tranſgreſſion of the Law of God to reſpect perſons; for he that reſpects perſons, commits ſin; but by your Law, thoſe who cannot reſpect perſons, and ſo fulfil the Law of God, you ſay they contemn Magiſtracy, and are not to ſubject to Authority. Oh! for ſhame never make Laws upon ſuch outward traditions; for here you go from the life of God, and from the law of God, and from the practice of all the holy men of God which the Scripture ſpeaks of: When did ever *Joſhua* or *Japhat* (when the people came before them) command any ſuch thing,

or

or mention it, to put off their hats, and prison them if they would not, or tell them they contemned Magistracy? When did ever *Solomon* (who was in the large Wisdom) command any such thing of the people whom he was over, to put off their hats, or imprison them if they would not? Shew me one example amongst all the Heathenish Emperors, Kings, Princes, Dukes, Rulers, or other Officers which the Scripture speaks of, that ever commanded any of their people to put off their hats, and imprison them if they would not? Did ever *Pharoah* King of *Egypt*, whom *Moses* and *Aaron* went before, command any such thing, and imprison them if they would not? Did ever *Nebuchadnezzar* or *Darius* command any such thing of any? Did ever *Herod* command any such thing, or imprison them that would not? Did ever *Agrippa* or *Festus* command *Paul* to put off his hat when he came before them? Here you outstrip all the Heathenish Kings & Rulers that the Scripture speaks off. He contemns Authority who is a fighter or quarreller, or drunkard, or lyar, or swearer, and they who abuse themselves with mankind, but not they who declare the Word of the Lord to such, to lead them from all such practises; but such you account disturbers and contemners of Authority, who stand patiently before you, because they will not put off their hats; for it is your pride that is disturbed, and not Justice; for the Law of Justice is without respect of persons, and doth judge thee who doth respect persons.

Another thing charged against me, is, *That I said I dwelt in God, and where the Lord called me.*

Answer, Let shame and terror take hold upon you both Priests & Magistrats, who make a Law in your wils to imprison those who come to witness they dwel in God, as the *Saints* did: *Paul* said, *In him we live, move, and have our being*; and said he had no certain dwelling-place; and by this Law he would be imprisoned, and he was persecuted and reviled, and suffered it, 1 *Cor.* 4. and *John* said, *He that dwells in love, dwells in God, and God in him*, 1 Joh. 4.16. *and he that keeps his commandments dwelleth in him, and he in him: And hereby we know that he abideth in us, by the Spirit that he hath given us*, 1 John 3.24. and by this Law *John* should be imprisoned, because he said he dwelt in God; and all the Prophets and Apostles did go where the Lord called them. O blush and be ashamed before the Lord to profess Christ and Justice, and make a Law to imprison those who are obedient to the commands of God,

God, and dwell in God; that ever such a thing should be acted, or once named in your Courts or *Sessions*, who profess your selves Christians. The Heathens have so much light as to see your nakedness and folly. The Law was added because of transgression, for the lawless and disobedient, and not for the righteous who dwel in God, and are obedient to him.

Another thing against me, is, *Because I would not enter into Recognizance to appear at the next Sessions to answer the premises, being charged in his Highness Name to the Gaol at* Norwich.

I answer, The Lord God who is above all Names and Highnesses, in his Name and Presence do I speak, & clear my conscience before him and all the World, who hath set me free from being bound to the wil of any man; for he is coming in his mighty power to bring down all Powers, Names, Highnesses and Laws, under which the seed of *God* suffers. This is the word of the Lord to all you who in your wills make laws, & by them cause to suffer the servants of the living *God*; but by his Law which is perfect & changeth not, both you and your Laws are to be condemned.

Norf. ff. The Discharge.

Whereas I sent you yesterday the body of Richard Hubberthorn, *late of* Yelland *in* Lancashire, *by the Constables of* Wymondham: *Now these are to require you forthwith upon the receit hereof, to set at liberty the said* R. Hubberthorn, *provided he be charged with nothing else but his Mittimus from me laid to his charge; and this shall be your warrant for so doing,* Octob. 10. 1654. *To the Keepers of the Gaol in the County of* Norf. *in the City of* Norwich. Ralph Woolmer.

I being by the same Law and Power set at liberty, by which I was committed to prison, & under the same hand & seal by which the Keepers of the gaol were charged to keep me, by the same command, & under the same hand & seal are the Keepers of the gaol commanded to set me at liberty; & by the same power which charged these things against me in the *Mittimus*, by the same power am I cleared & discharged of them in this Warrant, & nothing else being laid to my charge, I desire to know by what *Law* I am yet kept prisoner, or what I have to answer the next *Sessions*.

This was I moved of the Lord to declare and lay open, that all people in the Light which Jesus Christ hath enlightned them withall, may see the changeable Laws made in the Will of man, which is changeable, being turn'd from that in the conscience, & from the Law of *God* which is perfect, and changeth not, and by all such Laws as are made in the Wil of man, did ever the servants of the Lord suffer, & do now; Let all who are lightned by Christ to know the perfect Law, judge. *R. H.* Prisoner in *Norwich-Castle*.

A *true teſtimony of the zeal of* Oxford-Profeſſors *and Univerſity-men, who for zeal perſecute the ſervants of the living God, following the example of their brethren of* Cambridge.

Alſo the lewdneſs of thoſe two great Mothers diſcovered, who have brought forth ſo many Children, and never had Husband.

From Oxford *the* 26 *day of the fourth Moneth,* 1654.

A Brief and true teſtimony to all the people of the unjuſt and unlawful proceedings of thoſe called Juſtices in *Oxford*, againſt two Northern women, who in obedience to the Lord, came to *Oxford* upon the 20 of the fourth Moneth, who ſeveral days as they were moved of the Lord, paſſed through the Streets, Colledges, and Steeple-houſes, declaring the word of the Lord freely. And upon the 15 day being the firſt day of the week, were moved to go to a Steeple-houſe, and when the Prieſt had done, one of the women began to ſpeak in anſwer to what was delivered, and in exhortation to the people. Then two of the juſtices cried out, *Take her away, carry her to priſon*; and they took them away, and carried them to priſon called *Buckerdo* where onely fellons and perſons are committed for murther, and other hainous offences, are and ſecured. And on the morrow being the ſecond day of the week, ſome of the Juſtices asked the Major, whether *there was no meeting appointed*; the Major ſaid, *No, he knew no buſineſs they had that there ſhould be a meeting*: the Juſtice anſwered, *There is two Quakers committed to priſon*: the Major anſwered, *Let thoſe Juſtices that committed them, if they have any Law againſt them, let*

them act it upon them; if not set them free: and the said Major said further, *That he had nothing to say against them;* but he said, *that if they wanted food, money, or raiment, he would take care that they should be supplied:* so the Major left them and went about his publick imployment, and would have no more to do in the matter, nor act any thing against them; but did rather think it convenient to leave it to them, to act according to their wills, and he free from it himself. But upon further consideration, and for the more satisfaction, the Major went up where the Justices were to examine the women; and that their cruelty might the more be made manifest, the Vice-chancellour of the University was sent for to come up before them, and then they proceeded to examination: and the first Question propounded, was, *What her name was, and the place of her abode?* and answer was made to both; then they asked, *What their business was to* Oxford? they answered, *They were commanded of the Lord to come thither;* they asked, *What to do?* they answered, *To declare against sin and ungodliness, which they lived in; as pride, covetousness, lust, and all uncleanness, self-righteousness and all false worship, which both Priest and people lived in, contrary to the commands of God.* Then they asked them, *How they knew they were called of God?* they said, *They knew the voice of God, and that they were called of God.*

And this is to be observed as a true testimony of these two servants of the Lord; that they did neither beg nor steal, neither did they wrong nor violence to any man; they covered no mans silver, gold, nor apparel; but because they obeyed the word of the Lord, and did his work faithfully, speaking the word of the Lord in boldness against the deceits of the Priests and people, in the Streets, in the Market-place, in the Synagogues, and in the Colledges, clearing and discharging their consciences in the Lords work and service, freely administring that which they had freely received from the Lord, of whom they do receive their reward; for their reward is with them, and the presence of the Lord God doth accompany them; and for their obedience to the Lord they receive the shame of the world, as ever the servants of the Lord did; who were mocked, buffetted, and shamefully used, being tied together at *Johns* Colledge and pumped, and kicked and buffetted, and thrust into a pool called *Giles's* pool, so that they went into a remote place to wash the dirt off their cloathes.

And

And here both Magiſtrates and Schollers, and they who pretend to be Miniſters of the Goſpel, are the chiefeſt actors in this perſecution, and ſo do make themſelves manifeſt to be in the ſame generation of the Scribes and Phariſees, and Hypocrites, who were ever perſecutors of the righteous ſeed, whomever it hath brought forth: and ſo they fill up the meaſure of their fathers iniquities.

Again, as concerning the Juſtices being aſſembled, the Vice-chancellor being the chief actor in this perſecution, ſaid, *That they blaſphemed the name of God, and did abuſe the Spirit of God, and diſhonour the grace of Chriſt*; and asked the women, *Whether they did read the Scriptures*; they anſwered, *Yea, they did*; then they asked them, *Whether they were not to be obedient to the power of the Magiſtrate*; they anſwered, *They were obedient to the power of God, and to the power as it was of God, their ſouls were ſubject unto it for conſcience ſake.*

Well, ſaid the Vice-chancellor, *you prophane the word of God, and I fear you know not God though you ſo much ſpeak of him.* And then they concluded, that there was matter enough for their commitment and puniſhment, and wiſhed the women to withdraw, conſenting that a paper ſhould be drawn up for their being whipped out of the City. And when the paper was drawn up, it was preſented to the Major to ſet his hand to it; but the ſaid Major refuſed, and ſaid; *He was not willing to do it*; but one of the Juſtices ſaid, *That it was the priviledge of the City, that if any vagrant were taken within the Franchiſes and liberties of the City, the paper muſt be drawn up, That I ſuch a one Major, have committed ſuch and ſuch perſons*, and then it is to be ſealed with the Office ſeal; but the Major anſwered, *That he would refuſe both*; then others ſaid, who were zealous, and thought that they had done God good ſervice, *That if he would not, it ſhould be done by them*; and it was agreed upon, that they ſhould be ſoundly whipped, and that for the preſent, becauſe of the tumult, be put into the cage. And the next morning their wills was performed, though with much unwillingneſs in the executioner. Many other particulars might be mentioned of their ſufferings, afflictions, and patience under reproachings, revilings, ſlanders, and falſe accuſations caſt upon them, which is the portion of the righteous in the world, as Chriſt ſaid, *Bleſſed are you when men ſhall revile you, and perſecute and ſpeak all manner of evil againſt you falſly for my names ſake: rejoyce and be exceeding glad, for great is your reward in heaven, for ſo perſecuted they the Prophets that were before you*, Mat. 5. 11, 12.

and saith Christ, *They shall put you out of the Synagogues; yea, the time cometh, that whosoever killeth you, will think that he doth God service, and these things will they do unto you, because they know not the Father nor me*, Joh. 16. 2,3,4.

And now both sons and daughters of the Lord comes to witness these things fulfilled; and you Magistrates, Priests, and people do fulfil the Scriptures against the servants of the living God, as you have done against these.

And herein is made manifest your tyranny and persecution, the chief Priest being the chief actor in it; yet there was many in the City, that have so much of the light of Christ made manifest in them, as to acknowledge them to be servants of the living God, and to own them in their sufferings, and to confess the appearance of Christ in them before men, and in love did accompany them out of the City, and did own them in their persecution.

And this testimony is true to testifie to all people, and to all the world, the cruelty of unreasonable men, and that the Major had no hand in any of this cruel usage and persecution.

The names of the two women who suffered persecution for righteousness sake, is, *Elizabeth Heavens*, and *Elizabeth Fletcher*.

R. H.

Two

Two Letters written by *R. H.* during his imprisonment in *Norwich* Castle.

From Norwich *Castle.*

TO all my dear friends whom the Lord by his eternal spirit is gathering out of the World into the covenant of Life, to be of one heart and mind, and soul. Wait all in that which is pure and invisible, that the pure teachings of Christ you may know every one in particular which is without form and beauty to the visible, that nothing you may receive but that which speaks from the eternal moving of the living God; have salt in your selves to savour with all words; you may discern which is without life and power, and standing single in that which is pure of God, all such deny to be your teachers which have the words of truth, but live not in the life and power of what they say; so in the power of the living God wait in silence of all flesh, and here comes that which hath been fed to be famisht; and that which hungers after God, comes to receive living nurture and nourishment from God. So in the invisible comes to feed upon the bread of life which comes from heaven, and the tender plants will come to grow up unto eternal life, and fruit will be brought forth unto God, dwelling in that which is invisible; and all untimely fruit will wither and fade away; but keeping low in the light, that in it your minds may be kept, discerning will grow as the light doth arise and spring up in you; you will discern all airy spirits, who through great swelling words would allure and draw all the minds of those who have escaped the common pollutions of the world, through the knowledge of the Lord Jesus Christ: so all dear friends, in that which is pure wait, and in it watch against the nature which would keep you in bondage to corruption, and out of the glorious liberty of the sons of God, and from the glory of the first body, and out of the order and course of nature, and out of the Covenant where all things are blessed: now in that which hath convinced you wait, that in it you may see that which is gone

out,

out, which is for the sword, which is for the famine; the consumption determined is to pass through the whole earth, for the earth must be plowed up, and the ground dressed before the Lord can reap his pleasant fruit, which grows upon his own most pure Vine which he himself hath planted. Now there are plants which the Father hath not planted within the light, is seen and discerned from the Fathers plants: and here is your teacher the light, which waiting in it, you will come to discern between the clean and unclean; and here that which is of God you will know, and that which is contrary unto him; and here is the true discovery, and here is watching over one anothers souls in the light; for in the light true judgement is given upon the deceit where it is, for in the light it is seen: Now every one which is enlightned by Christ Jesus walk up to the light which you have received, in obedience to the Lord, that he in you all may be glorified, and you all who are faithful may enter into his joy. So the mighty God of power be with you true and faithful ones, babes and children of the living God, that you be not of them that turn back, but of that which go on to the saving of the soul, and that as faithful witnesses to God, you may stand boldly against all gain-sayers, and against all the powers of darkness, that in the mighty power of God you may dwell, and in it triumph over the World, and all the deceits of it.

Your servant in the Lord
Richard Hubberthorn
Prisoner in Norwich *Castle*

To my dear Brethren and Sisters whom the Lord is gathering in o the Covenant of Life.

DEar brethren and sisters in my Fathers love I dearly salute you, in the same love and power which is immortal, by which we are raised from the dead, in it to keep pure union and fellowship together, and in it to see one another, and to know one

another, and in it freely to open to one another that which from the secrets of God is made manifest, that ye may all drink together of the pure water of Life which nourisheth the living soul, and so one soul we come all to witness, and one bread which the Father freely giveth, that by it his own may be fed, the babes and children begotten by him; that which is sincere pure and immortal, they feed upon, and they come to know where life is in the presence of the pure living God; and as into the knowledge of him you come to grow, out of the worlds nature you come to be separated, you come to receive of him the earnest of that inheritance which the obedient and faithful comes to enjoy: walk worthy of that eternal measure which you have received, for freely it is given unto you from the bowels of the love of God; and it is hid from the world, for the world is not worthy of it, nor of them who in it live; so as you all abide the pure measure which is from God, you will come to see a clear separation and redemption from that which is mortal and fadeth away, and from that which cumbers your minds, and defiles the temple of the living God; which temple ye are, as you abide in that which is pure, which doth cleanse and keep pure, and clear the mind and understanding, and the conscience, where the mystery comes to be opened, and all things which hath been hid comes to be made manifest in the light, in soberness and patience all wait upon the living God, that you may know his leadings and workings in every condition, and his power in its several workings, that you may know and discern; and his voice you may know when it speaks, that so every voice and spirit you may try and know, and judge, by that which is eternal; and here in your strength you will come to witness, and your growth out of the weakness, and so no more tossed to and fro with windy doctrines, but a leading up into the life you will daily witness, and a passing from all works; the righteousness which is of faith you will witness wrought and established in you, by the eternal word which is in the heart; in which if you do abide and continue, ye need not that any man teach you, for from it have you learned where the teacher is, and where your condemnation is, which turns from it to the witness in you. All I speak that these things you may see and know, and read in the light, for from the life and love of God these proceed to nourish the same life which in measure is begotten in you; yea verily, the bowels, the tender bowels of the

love

love of God is opened towards you, that nothing may be hid from you which may add to your growth in the life of God; as you have been learned and here taught by the pure word of life, which from the father unto your souls hath reached; so go and approving your measures to the Lord, that all your enemies may be cleared; so in the pure life of God the fleshly lusts which war against the soul, and all the traps and snares you may see, and subtle temptations which draws the simple out of the way, that into the pure wisdom of God you may every one come to grow, and in his will you may all wait for counsel from him, that nothing may lead you but the Lord, and then in all conditions you are led by the Lord; in them you will find his presence, his power and peace, and joy you will find in your obedience and faithfulness, and herein your strength you will find increased, and power to conquer and reign over that which hath been too strong for you, and led you into captivity; but if your minds go from that which is pure, then your strength is lost, and you are weak as other men; therefore in the light dwell, and in the innocency; then you will be able to contend, and stand for the pure truth of God delivered unto you against all serpents and vipers, and all the enemies of God, and wait all upon God out of your own wills, that the workings of his mighty power you may all know, which secretly worketh to bring forth his own plant, his seed, his elect from the ends of the earth, and from the bondage of corruption which the creatures groan under; but the redemption and deliverance of the creatures is to be waited for, that the glorious liberty may be witnessed which is free from corruption; and this the daughters and sons of the living God is to wait for, abiding in the word of his grace; there is nothing hid which shall not be made manifest, nor nothing promised but shall be fulfilled to the seed, in whom all the promises of God is Yea and Amen for ever.

Written the 19. day of
the second Month,
1655.

Your dear brother in that which
from the world is hid,
Richard Hubberthorn,
Prisoner in Norwich *Castle.*

Some

Some Queries for you to answer who hold forth this testimony to the people, That Christ is a Creature, against those that witness him to be the Son of God by which the World was made; perfect God and Man, not created but begotten according to the Scriptures.

1. WHat knowledge of Christ that is without a man, and how may a man do to lay his foundation thereon without having him revealed in spirit within? seeing that was held forth by some of you.

2. When was that Christ created which you say must as a Creature judge the World? and if in *Maries* time, who was judge of the World till then? or did he judge the World as God till then, and as a Creature ever since?

3. Whether was not that Christ which you call a Creature, sent out of Heaven from the Father, and did he send a Creature to redeem the Creation, and judge it?

4. Is there any son of man (as a Redeemer) but he that came down from Heaven, who filleth heaven and earth? and was not he in heaven when he was in the flesh with his Disciples, and do not the Saints partake of his flesh now upon earth?

5. Whether all they which did see that body which to the world appeared in similitude of sinful flesh, did see the shape, and hear the voice of the Son of God, or know the Man Christ Jesus?

6. And if Christ was in that body which he appeared to the World before the World was (as was asserted by *Joshua Sprigge*) and he a creature, as you say, and the World made by a creature, whether is not this to make the word of God of none effect?

7. Was not the person of Christ Jesus before the World was? his

nature and glory the same that is now with the Father in heaven, or in what is it changed, and when had the man Christ Jesus his beginning, if you can declare it?

8 Did the Son of man take upon him the nature of the first *Adam* as he is in the fall, when he took part of flesh and blood? or do any know his nature who are in the fall, and is not the flesh of Christ a mysterie to all mankinde till he be revealed in spirit?

9 What that eating of the flesh of the Son of Man is, seeing none can have eternal life in them but who eat it; is the eating of it the eating of a creature? and doth not all as they eat thereof, become one flesh and spirit with him, in his life and knowledge? and if you have eat that flesh, & drunk that blood, how is it you have the knowledge of God (which is life eternal) yet to seek, seeing he that eats and drinks thereof can never thirst more, but shall have the spring of life within? or can the eating of that flesh which is of the nature of the first *Adam* give life eternal?

10 How is Christ the only begotten Son of God if he be a creature, or how can God beget a creature? and if the whole person of Christ was not the before the earthly *Adam*, how was the Creation made by him? or how can he be of the nature of fallen *Adam*, and not earthly and defiled? or can God dwell in that nature, but as it is purified and brought to the beginning, seeing the fulness of the God-head dwelt bodily in him? and is the flesh of Christ heavenly or earthly, or is he Christ without his flesh?

11 Whose obedience and righteousness, and works, is that which is not Christs? and how is it that Christ makes any obedience, or righteousness accepted with the Father which is not his own, and of his own working, this being one thing affirmed by you?

12 How is it that a man can be in the spirit of God, and in the spirit of Satan both at one instant? and doth not the obeying the one deny the other? and are not these the two Masters that no man can serve, which you seem to affirm the contrary?

13 Whether did God create man with any thing of the Devil in him? and if not, whether any can witness perfect redemption, so long as the Devil hath any thing in them, seeing some of you could not receive this testimony?

Now seeing we did answer many of your queries, and you would answer none to us, so now answer these things in writing, that it may be manifest what testimony it is you bear of Christ Jesus; for of our testimony of Christ Jesus we are not ashamed before men.

A lover of your soul and eternal good, R. H.

The innocency of the righteous seen of God, cleared from all slanderous tongues and false accusers.

IN answer to a printed paper set forth by *Frederick Woodall*, wherein he goes about to render the truth of God odious, and by a cloak of maliciousness to cover those lies which he hath formerly published: but in the light of God, I do him see and comprehend, and in it he is made manifest to all the children of light to be no Minister of Christ; and to the light of Christ in all consciences I speak, that in it they may read these things which from the light is declared, that so occasion may be cut off from all who seek occasion against the truth; that so peoples minds may not be incensed against the truth of God by his refuge of lyes set forth in his paper, called *Natural and Spiritual light distinguished.*

But in the light of Christ, which is but one, which is not natural but spiritual, is he seen to be natural, and his distinction to be natural; and so in the light the natural man with his natural doctrine and natural distinction is denied; and Christ Jesus we do witness, who is the true light which lighteth every one that cometh into the world, *Joh.*1.9.

I am come a light into the world that whosoever believeth in me should not abide in darkness, *Joh.*12.46. and this is the condemnation of the world, that light is come into the world, and men loved darkness rather then light, because their deeds were evil, *Joh.*3.19,20,21.

Now all you who are enlightned by Christ Jesus and can read in the light, and with understanding, to you there is no occasion of stumbling; but all stumbling and the occasion of it, is in them who hates the light and calls it natural, which light is Christ: for him a witness I am against all such who deny Christ to be the true light, which lighteth every one that cometh into the world; who is of the World called *Richard Hubberthorn.*

NOw as in anſwer to thee *Frederick Wodall*, who hath put a ſtumbling block before the eyes of many, by thy lyes and deceit to keep them from receiving the pure truth of God, which the Lord is now ſpreading abroad and making manifeſt to gather to himſelf his own from the mouths of all falſe ſhepherds, that Jeſus Chriſt the true ſhepherd they may come to witneſs, who is the true light, and is not natural as thou wouldſt make him to be; nor that light in the conſcience is not natural, which Jeſus Chriſt hath enlightned every one withal; but all who in it dwell ſhall witneſs againſt thee, and thy malicious ſpirit, who hath uttered forth thy bitterneſs and venome againſt thoſe who walk in the light; and who witneſs the truth of God in the life and power of it, and againſt all falſe accuſers. In the beginning of thy Epiſtle to the Reader thy enmity thou uttereſt forth againſt thoſe who for the name of Chriſt do bear his reproach in the world, in whom the Scripture is fulfilled, which ſaith, *they ſhall ſpeak all manner of evil of you falſly for my name ſake*; and thou art one of them who art ſpeaking evil and encourageing others to ſpeak evil againſt thoſe, whom thou and the reſt of the ſcorners call Quakers, and calls them a neſt of ſtinging Waſps, and ſaith that they have leavened a dear brother and ſiſter of thine, and made them Proſylites unto them.

I anſw. This accuſation is returned back again upon thy own head; for the poiſon of aſps is found under thy tongue, and forth of the venome doth proceed, as all who hath underſtanding may ſee and diſcern, and thoſe whom thou calleſt thy dear brother and ſiſter are made able in the light to teſtifie againſt thee and thy lie, and to witneſs that they are brought out of the Proſylites condition, and out of the leaven of the falſe Prophets and falſe teachers, which they were in ſo long as they followed thy doctrine; but now that doctrine they do ſee which doth leaven and draw peoples minds to the light of Chriſt within them, and ſo makes Proſylites and children of the Devil; but in the light of Chriſt art thou and all that uphold that doctrine, ſeen and denied.

In the firſt page of thy paper thou wouldſt make people believe that thou makeſt no defence againſt my reply to thy anſwers, and yet in the ſecond page thou replieſt againſt mine, concerning the tenth Querie, and chargeſt me in reputing thee the author or father

ther of a lie, in returning to thee again thy own words in answer to the tenth Querie which words are these, It is intolerable that Christ should be the Prince of Peace.

I answer, Let every one that hath a desire to know whether this be so, read thy own words in thy printed Paper in thy answer to the tenth Querie, in the twelfth page, whether these be not thy own words; the tenth is intolerable and the rest of thy words which are in answer to that Querie are full of confusion, and all who reads them may see it; so I leave thee to be judged of all, and condemned of all, who in the light of Christ do see thy confusion which proceeds out of thy own mouth.

Priest. *'Tis a priviledge we have cause to bless God for every day*, viz. *that unto us are committed the Oracles of God.*

Answ. Here I charge thee to prove when ever the Oracles of God was committed unto thee, or to the Priests of *England*: unto the Jews they were committed which was before Christ came in the flesh; and they who had the oracles of God committed unto them did seek to kill and crucifie the Son of God, as you the Priests of *England*, who go in the way of *Cain*, and after the error of *Balaam*, do now seek to destroy the Son of God, where he is made manifest, and the oracles of God were never committed unto you, nor the ministration of the Gospel; but in the steps of those you are found, who ever persecuted the righteous seed of God, as you have made it manifest in this generation. And again thou art bringing scriptures to prove the letter to be the word of God: which Scriptures will witness against thee; for the Scripture saith that God is the Word, *Joh.* 1. 1. and thou art diminishing from some, and adding to others, and perverting the Scriptures to thy own ends; thou bringst that scripture in *Titus* 2. 10, 11, 12, 13. and these words thou speakest from them, this is the grace of God bringing salvation; when the Apostle saith, For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world: and here though thou bringest this scripture in thy paper, yet if thou canst not own, that the grace of God which bringeth salvation to all men, hath appeared, who denies Christ to have enlightened every one that comes into the world.

Pr. *This Word for the manner of delivery unto us, is called Scripture,*

and

and we are commanded to search it, Joh. 4. 39. *and laid under the promise of blessing in that way,* Psal. 1, 2.

Answ. Here thou hast numbred thy self amongst those whom Christ commanded to search the Scriptures, and amongst them shalt thou be numbred, and in that scripture thou mayest read thy condition and the rest of the Priests with thee, as *Joh.* 5. 37. 38. 39 40. ye have neither heard his voice at any time, nor seen his shape, and ye have not his word abiding in you; for whom he hath sent ye believe him not, search the scriptures, for in them ye think to have eternal life, and they are they which testifie of me, and ye will not come to me that ye might have life: now all you who are in the same condition, the same command is unto you. But there is no promise of blessing promised unto you in that way, no more then was to them which was so commanded, but never prove your selves Ministers of Christ, for they were no Ministers of Christ that this was spoken unto, nor Saints, but such as received honour one of another as you do who are in that generation. And they were such as did not believe that which they did profess, *Moses* and the Prophets; but Christ tells them plainly they did not believe *Moses* nor his writings; & al you no wthat profess Christ, you cannot believe Christs words, who saith, He is the true light which doth enlighten every one that cometh into the world. Therefore out of the doctrine of Christ you are shut, and out of the Scriptures which you do profess; for the Sons life which witnesseth the Scriptures, you deny, and are strangers unto; *He that hath an ear to hear, let him hear.*

Pr. *Satan hath from the beginniug envied a people this priviledge, and saith, at Christs first coming the commandements of God was made of none effect through tradition,* Mat. 15. 6. *and saith, at Christs second coming the commandements of God will be of none effect through revelation.*

Answ. Here thou hast uttered forth words without knowledge, but it is that thy ignorance and folly may be laid open unto all; for it was they that made the commandements of God of none effect through tradition, which precryed standing in the Synagogues, had the chiefest places in the assemblies, and was called of men Master; and in these steps art thou and the rest of the Priests in *England,* who say the same things; for at Christs first coming he cried wo against such, and the same Christ cries wo against the same things now; and whereas thou sayest that at Christs second coming the com-

commandements of God will be of none effect through revelation; Here I charge thee to be a blasphemer, and dost speak that thou hast no scripture for, and contrary to the scriptures, and contrary to the Apostles doctrine; for *Paul* did witness Christs second coming, which was in the spirit, as in *Gallatians* 2. and 2. and saith, I went up by revelation and communicated unto them that Gospel which I preached amongst the Gentiles; and he did witness the Son of God revealed in him, and all the Apostles, who did witness him to be come again to them the second time, to reveal the will of the Father unto them; this did not make the commandements of God to be of none effect, and the same Christ we do witness to be come, and hath revealed the Fathers will unto us; for no man knows the Father but the Son, and he to whom the Son reveals him; this we do witness, eternal living praises to him for evermore; and by his revealing his Son in us, his commandements are fulfilled; and so all such we do deny, that say by the revelation at the second coming of Christ they shall be made of none effect.

Pr. *Certainly many Old Testament Saints saw into the glory and liberty of New Testament times, yet durst not cease from that worship which was burdensome, worldly and carnal, till the Lord did come in person and call them out.*

Answ. Here I do charge thee to prove where ever any of the Saints before Christ was made manifest in the flesh, did continue in that worship which they saw to be burdensome, worldly and carnal, but did declare against all false worship, sacrifices, and services, which was worldly and carnal, and against all who drew near to God with their mouths, whose hearts was from God, and against all idolatrous worships which were carnal, and did cast off every burden, as is witnessed in the Prophets which were before Christ came in the flesh, and here all the Prophets and holy men of God shall witness against thee, as *Isaiah*, *Jeremiah*, *David*, *Ezekiel*, *Micah*, and the rest who worshipped God; and their worship was not carnal nor worldly, neither did Christ come in person to call them out of their worship, for they had finished their testimony before Christ came in the flesh; who did fulfil their testimony, and did bear witness unto it, that it was of God, and did declare all that were out of that worship which the Saints were in, who wor-

worshipped God before Christ came in the flesh, who was the end of the Law and the end of the Prophets, let him that hath understanding read these things: now here doth Christ, the Saints, and the Scriptures all bear witness against thee and thy doctrine, which would make people believe that the Prophets and holy men of God, who were before Christ came in the flesh, did live and continue in that worship which was burdensome, worldly, and carnal, which here is proved against thee by Christ, the Saints, and the Scriptures that shame may cover thy face, and that thy mouth may be stopped, and that the simple may know the truth, for whose sakes this is given forth.

Pr. *So New Testament Saints may see into that liberty and glory which is to be revealed, but let them not go forth before the time, but abide in New Testament worship till the Lord come in person and call them out, and then they shall go out all together*, Mat. 24. 27. *It is indeed a worthy life which we live in the spirit, but it is an unworthy deceit, that except we live out of the Gospel we cannot live in the Spirit.*

Answ. O be ashamed for ever to confess thy self a Minister of Christ and of the Gospel: why dost thou preach at all, or what art thou a Minister of, if that Christ be yet to be revealed or uncome in person? which thou holdest forth to the people; and how many souls hast thou led into that pit of darkness and blindness, as to believe that Christ is yet to come in person? he that confesseth not Jesus Christ to be come in the flesh is an Antichrist, and he that preacheth any other Gospel, or any other Christ then that which did come in the flesh, and was made manifest in the Saints, and is now made manifest and witnessed to be come in the flesh, let him be accursed; now the Scripture which thou bringst in *Mat.* 24. 27. proves no such thing as another Christ coming in person; for the same Scripture we do witness to be fulfilled in us, and in his light do we see all those who are in the desert, and who are in the secret chambers, whom they go out unto, who turn from the light of Christ within them, to hearken unto those who cannot witness the coming of the son of man, as the lightning from the East shineth even unto the West, but talks of an expectation of the appearance of Christ in person, and professed to be Ministers of that Christ which yet is to come in person; and here thou art rased out from the Apostles doctrine who did not preach any other Christ but that wch was come

and

and made manifeſt, and did never tell of Chriſt's ſecond coming in perſon, nor of his perſonal reign; and thou that tells of ſuch a deceit, that except ye live out of the Goſpel, ye cannot live in the Spirit; here thy deceit is indeed made manifeſt, and thy life, who would ſeparate the Goſpel from the Spirit: But againſt that life and deceit we bear witneſs, who by this Spirit do, and according to the Goſpel. Again, thou art teaching people how to ſet up Popery, as followeth.

Prieſt. If they will prove the Pope ſupream Monarch, this way it may be done; God made two Lights, the greater to rule the day, viz. *the Pope; the leſſer to rule the night, viz. the Emperor.*

Anſ. Here thou haſt profeſſed thy ſelf long to be a Teacher and preached againſt Popery, and haſt not been aſhamed to accuſe others of it, who ſtand clear in the truth of *God*, witneſſing againſt all ſuch wayes of darkneſs; but now thou art here found teaching people how to make the Pope ſupream Monarch, by ſaying, *God* made two Lights, the greater to rule the day, *viz.* the Pope, the leſſer to rule the night, *viz.* the Emperor; and ſo makes the Pope and Emperor to be thoſe two Lights: Here I charge thee to prove wherever the Miniſters of Chriſt taught any ſuch thing to the people, or did ſo contemn and deſpiſe the Ordinances of Heaven, and the Lights which God made to rule the day and the night, which thou compares to carnal men like thy ſelf: And here thou haſt perverted the *Scriptures*, and made thy folly and deceit manifeſt to all, that they that can but read in the natural Heavens, will condemn thee, and out of thy own mouth thou art condemned; for in thy paper thou haſt ſaid, *That which is not Scriptural, is not ſpiritual*: Now for that which thou haſt ſaid, thou haſt no Scripture to prove it, and the *Scripture* will teſtifie againſt thee; and the Sun and the Moon which are in their courſe in the Firmament of Heaven, will teſtifie againſt thee; and ſo theſe we do deny, and thy doctrine, with the Pope and his Supream Monarch, and all who worſhip the Hoſt of Heaven, we deny, being clear from their doctrine and deceit.

Prieſt. *If they will eſtabliſh implicite faith, thus it may be done,* Job 1.14. *The Oxen were plowing, and the Aſſes feeding beſides them; (i. e. the Prieſts were preaching, and the people believing. this is to crucifie the Word of God.)*

Here

Here thou art proved and made manifest to be a false Teacher, who art teaching people how to establish implicite faith, and to blind the eyes of people, thou bringest that Scripture *Job* 1. 14. when as there is no such word as implicite faith spoken of there, nor in the Scripture thou finds no such word; nor did ever any of the Ministers of God teach people how to establish any such thing; and those priests who preach that, and that people which believe it, do make the Word of God of none effect through tradition.

Priest. Thou art charging and accusing some to hold forth the mysterie of iniquity in principles, and to affirm a community of persons and things.

Ans. The mysterie of iniquity we know, and them in whom it worketh in all deceivableness of unrighteousness; and from it and its workings we are separated by Christ Jesus, and in his Light do see and comprehend its workings in the children of disobedience; and all vile and unclean persons, who are in the lusts of uncleanness, and in the mystery of iniquity, and all things which are separated from the light, we have no union nor fellowship with; and all these practices we do deny, which are unclean, which is acted contrary to the light, which is pure, in which we are called (not unto uncleanness, but) unto holiness: And to this God is our Witness, and our Consciences also bears us witness against all false accusers. So I charge thee who hath put forth this accusation, to turn thy mind to the light of Christ in thy conscience, & with it thou may see in thy self the ground where this mysterie of iniquity worketh; and thou may see in thy self that which hath unity, with that which is unclean, the lusts of uncleanness, inordinate affections, and evil concupiscence; the ground which the mysterie of iniquity worketh in, is yet standing in thee; and so of the same things of which thou accuses others, art thou found guilty, which is for condemnation with the light.

Priest. *'Tis pity Christ should be the foundation, and wood, hey, stubble built thereupon; yet this is possible,* 1 Cor. 3. 15.

Ans. Here thou hast perverted *Paul*'s words, and speaks thy own invention contrary to the Scripture; for *Paul* did not say, 'tis pity Christ should be the foundation, but said, other foundations can no man lay, than what is laid, which is Jesus Christ, 1 *Cor.* 3. 11.

3,11. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every mans Work shall be made manifest: Now in the Light art thou made manifest, that Christ is not thy foundation, who takes *Pauls* words out of their place, who witnessed Christ to be the foundation; but thou art found building upon this foundation, gold, silver, hay, stubble, and making a refuge of lyes, which are for the fire, whose work is to be burned in the day of the Lord.

Priest. Thou sayest, *Wisdom is grown up to perfection amongst that people called Quakers.*

Ans. In the Light of Christ we dwel, which comprehends thy Wisdom, which is earthly, sensual and devillish, and from that Wisdom these things published forth in thy paper do proceed, which is full of lyes and confusion; but in the Light of Christ made manifest in those thou calls *Quakers*, art thou seen to be in that Wisdom which is not perfect; and so thee and thy Word we do deny, which is for condemation with the Light, which is contraty to thy earthly Wisdom.

Priest. Thou Priest *Woodall* art accusing me for numbering thee amongst those who are guilty of preaching for carnal things, who reap carnal things; and this thou makes thy defence, saying, *This is my case, More then seven years I have served in the Gospel, where I am receiving what a people freely give for my Family, reproach in outward things, refusing a considerable setled maintenance elsewhere.*

Ans. Such as thou sowest, such shalt thou reap; and all they who have given thee money for preaching such things as thou hast here published forth in print, they have given thee money for that which is not bread, and so bought the carnal with the carnal; but their souls are yet made merchandize of; and that unjust gain which thou hast received this seven yeers from that people, will rise up in judgement against thee, who hast not only used it for thy necessity and support in outward things which were needful for the use of the body, but hast spent it upon thy lust and pride in thy family, spending more in lust and pride, and gay apparel, than those whom thou receivest the gift from: And thou who hast professed thy self to be a servant to that people, and they having given thee Wages so long for that which did not profit them, thou after the manner of the Gentiles hath exercised Authority and Lordship over them; and whereas thou

shouldest be their hired servant, they call thee Master; thou which should be the least of all amongst them, art greatest of all, exceeding them all in pride and high-mindedness, in ease, in pleasures, in idleness and fulness of bread; but as the Lord doth open the eyes of those whom thou hast kept in blindnesse and ignorance, they wil come to see thee and thy doctrine to be contrary unto the Gospel of Christ, as they may plainly see and read in those things which thou hast published forth in print, which is serviceable unto all who hath understanding, that thy confusion and folly, and lyes against the Truth, against Christ, against the Saints, and against the Scriptures they may see, which hath been long hid, but now is made manifest in the Light unto all who are come to know the free teachings of God, who will no more give thee money for speaking a divination of thy own brain, and not from the mouth of the Lord.

Priest. *Who knows not that Tythes and Glebes were under that dispensation by Divine Law ordained for the maintenance of the Priests?*

Ans. Here thou wouldst make people believe that thou denies tythes, which was for the maintenance of the Priests under the Law: But as for the glebes which thou speaks of, there was never any such thing ordained in the Law; here thou hast made it appear that thou art ignorant of that which was ordained for the Priests maintenance under that dispensation; for they had no inheritance nor glebe lands to maintain them, as some of the priests of *England* have; and yet those priests in *England* which do receive tythes, and so upholds that which thou seems to deny, yet thou owns them as thy brethren, and to be Ministers of the gospel: And here your deceit is so plainly made manifest, that you accuse one another, and condemn one another, all your hearts being exercised with covetous practices, preaching for filthy lucre, all being agreed together to persecute, revile and slander the pure truth of God where it is made manifest in his servants to declare against all your deceits, that out of your snares the righteous seed of God may be delivered, to testifie against you and your Ministry, under which the Seed of God is kept in bondage.

Priest. *Reader, I have done; our Heavenly Father taketh sleeping Disciples at the best,* Matth. 26. 40.

Ans.

Anſ. Here thou haſt uttered forth a lye, that all may plainly ſee; who ſaith thou haſt done, and in the next words ſaith, *Our Heavenly Father taketh ſleeping Diſciples at the beſt*: Now from this Scripture in *Matth.* 26.40. thy words are proved to be falſe; for in that condition the Diſciples were then in, they were not at the beſt, who could not watch with Chriſt one hour; and the Comforter was not then come, which afterwards they did witneſs, by travel, and labour, and faſting, and prayer, and watching day and night they did witneſs; and we who do witneſs the ſame condition now, do teſtifie againſt thee, and all who make lyes of the Apoſtles, who did witneſs Jeſus Chriſt in truth and uprightneſs of heart; and the ſame Chriſt do we witneſs, and do freely preach him to every Nation, being made manifeſt to that of God in every ones conſcience to be witneſſed.

Now as my firſt Query is printed in thy paper, the latter part of it I deny, which was not given forth, nor ſpoken ſo by me: In thine it is written thus: *How can that be ſaid to be a natural Light, which witneſſeth unto God, & againſt the things of the Spirit of God?* Which is falſe. But in mine it is written thus: *How can that be ſaid to be a natural Light, which witneſſeth unto God in that which is holy, & againſt the naturalinclinations of fallen man, ſeeing the Scripture ſaith, the natural man receives not the things of the Spirit of God*, 1 Cor. 2, 14? Now as every one hath a deſire to know the truth of theſe things, that the occaſion of ſtumbling may be taken away, they may read the Query as it was given forth from me in pag. 16. of that printed paper, called, *David's Enemies diſcovered*, which was put forth in print to be ſeen as it was there written, before *Woodals* paper (which is now in print) was given forth: And this I have given forth, that the truth may be cleared, owning that which did proceed from me, and denying that which is not mine: And as for *Frederick Woodals* Anſwers to the Queries, they are replied unto in the paper above-mentioned, and to the reſt of his printed paper an anſwer is herein returned, that he may not boaſt in his folly, but be aſhamed and repent.

Now as in anſwer to that in the latter end of thy book, which thou directs the Reader unto, thou ſeeing that thou haſt holden forth theſe things which thou canſt not prove, as the firſt *Adam* to be the Fountain of all natural good, and ſo to blind

blind the eyes of people that they may not see thy lye; and saist, thou means not primitively; and here thou speaks one thing, and means another; but this covering is too narrow for thee, and under it thou canst not hide thy self, but thy nakedness and shame appears to all whose eyes are opened, and by them thou art seen.

And whereas thou would cover over thy shame of that thou hast formerly spoken in telling of two Images, the Image of God, and the Image of Christ, and that the first was natural, and the second spiritual; and here thou speaks contrary to the Scriptures, which saith, he is the express Image of the Father: And herein all who do witness the Scriptures to be true, must witness against thee who speaks contrary to the Scriptures; and now to blind peoples eyes, thou tells them thou understands it thus: *Adam* was made after the Image of God, God the Father, Son, and the Holy Spirit; *Come, let us make man, not after* our, not *my* Image. To this I answer, Here thou hast added to the Scripture, for God did not say, Not my Image, as thou dost charge him to say; for the Scripture saith, God created man in his own image, in the image of God created he him, as *Gen.* 1. 27. And thou calls the image in which *Adam* was created, the essential image, and the image of Christ thou calls a personal image; and here by them who dwell in the Light, thou art seen out of the substance, in the images, making to thy self images and likenesses from thy imaginations; but in them thou canst not know God and Christ, nor the image of God in which *Adam* was created in innocency; and there is no such word in Scripture as *Essential image*; and here thou goest about to make three images, and so amongst the image-makers thou art, who art out of Gods commands, and there thou may read thy self.

But now the Lord God is gathering his own seed by his eternal light, out of all images and likenesses, to be conformed to the image of the Son, & to bear his image who is invisible, which all the imaginers cannot enter into, who stumble at the Light; but all such are seen by the children of the Light, and denyed; for now do they witness from the Lord the day of Redemption, yea plenteous Redemption is now witnessed by them who dwell in the Light which comprehends the World, & out of the World, and out of the Worlds teachings, and out of the Worlds wayes, and

and out of the Worlds Worships, into the pure teachings of God, and into the Covenant, where they know God, and are taught of him; and no more can they be led by the blind guides, for their eyes are opened which were blind, and now in the Light of Christ the Way is seen which leads unto God the Father of Light, and in it all false Prophets and false Teachers they do see, and by them cannot be deceived, who come in sheeps cloathing, and are beautiful outwardly, decked with the Saints words, but inwardly ravening Wolves. And now their covering comes to be taken of, which was none of their own; and now the Wolf appears ravening against the Lambs of God; for the day hath made them manifest, and of them the Lambs of God are aware, and in innocency are preserved, and in the pure Wisdom, which is not of this World, in it they see and comprehend the Serpents Wisdom, subtilty, craftiness and snares, which for the righteous seed are laid, but in the Eternal Light made manifest to the seed, a way is seen out of them all, and by the Eternal Power of the pure living God of life, deliverance out of them all is witnessed; Eternal, pure, living praises to him for evermore.

Given forth from the love of God to the souls of those who desire to know the truth, to take away all stumblings, and cut off all occasions from all minds, that in the Light of Christ the truth they may see to be clear from all slanders and false accusations which from the unclean spirits proceeds, which goeth out of the mouth of the Dragon to devour the innocent; but from the Dragon and all his Floods the innocent are preserved:

Written from *Mendlesham* in *Suffolk*, the 29. of the 3. Month, 1655.

Given forth from him who a witness stands for the truth of God against all deceit, *R. H.*

The distance between Flesh and Spirit, &c.

THis is the Word of the Lord to all people, as I am moved of the Lord to clear the scandals and false accusations cast upon the righteous seed, and as the seed of God in all generations have suffered reproaches from the World, so now the same seed where it is brought forth, suffers by this generation of evil doers, and is afflicted and tormented, and shamefully accused now in *England*, whom you call *Quakers*: And you say we deny all the Ordinances of Christ, and you say we do not honor the Magistrates, nor are subject unto Authority, but are disturbers and breakers of the peace, which is false.

The first accusation; You say we deny *Repentance*.

Ans. And this is false; for Repentance is the gift of God, and this gift we have received, and his free grace, which teacheth us *to deny all ungodliness and worldly lusts*, Tit. 2. 12. & by repentance we have forsaken sin as it was discover'd to us by the Light of Christ which he hath enlightned us withall, and so the mercies of God we have found according to his promise, and are sent of the Lord to preach Repentance to all people, *who would have all men come to repentance, and to the acknowledgement of the truth, that they might be saved*; 2 Tim. 2. 25. And with the Word of the Lord, as they are moved of the Lord, do many go now with this Doctrine into your streets, into your markets, into your synagogues, and into your cities, to call you to repentance, before the wrath of the Lord come upon you, and both sons and daughters now are sent to preach this Doctrine amongst you from the Lord; and for obeying the Lord herein, are they reviled by you, and persecuted and falsly accused: And this is left for a Testimony against you from the Lord, and shall bear witness against you.

The second Accusation is, *That we deny Baptism*.

Ans. The Baptism of Christ we own, which all the Saints were baptized

baptized into, which was by one spirit into one body, as in 1 *Cor.* 12.13. and by this baptism we do witness the washing away of sin, not onely the washing away the filth of the flesh, but the answer of a good conscience towards God: But sprinkling of Infants we deny, which there is no Scripture for. And all you who from your imagination do imitate *Johns* Baptism, and so go into the water, and say you are believers, and have right to the Ordinances of Christ; but you to be believers we deny, who are not yet come to repentance; and your Water-baptism, which is but an imitation from the letter; for the Lord never sent you forth, nor commanded you either to preach or baptize, as they did whom you go about to imitate, who are not yet come to repentance, nor to the first principle of the doctrine of Christ, nor to own the light of Christ in your consciences, which should exercise them, and lead you to wait upon God, and lead you to repentance: And the Faith of believers you know not; for the mysterie of Faith is held in a pure conscience, 1 *Tim.* 3. 9. which you cannot witness, which hates the Light of Christ, which should exercise your consciences; and so your minds and consciences are defiled, and with that mind you talk of faith, and of the Ordinances of Christ, and of Water-baptism, which serveth unto us for a figure, as the Apostle saith, 1 *Pet.* 3 21. And Jesus Christ was baptized by *John* by water, *that he might fulfil all righteousness*, Mat. 3.15. And *John* was a Prophet, and Christ is the end of the Prophets; and *Johns* baptism was but a figure; for he said he did but baptize with water; but Christ is the end of all figures, types and shadows, and did fulfil them; for he fulfilled all righteousness, and *Johns* Ministry, and *Johns* baptism; and he that fulfilled all righteousness, the same baptizeth, which *John* did bear witness unto, *and all men came unto him*, Joh. 3 16, but he baptized none with water. But this is a mysterie to thy dark mind, which knows not the baptism of Christ, nor *Johns* doctrine, nor *Jesus Christ the true Light, which enlighteneth every one that cometh into the world*, which *John* bore witness unto, *John* 1.9. but goes to hold up the types and figures which Christ came to fulfil, and so denieth Christ to be come in the flesh to fulfil all righteousness, and so thou art an Antichrist, who holds up the figures which Christ came to fulfil; and so thou denies the Scriptures and Christ, who said he came to fulfil all righteousness; and the Saints baptism thou art ignorant of, which is, *by one Spirit into*

one body, 1 Cor. 12. 13. And *Paul* who was a Minister of Christ, and preached the Gospel, did bring many into this baptism, and he was not sent to baptize with water, but to preach the Gospel; and all the Churches which he preached unto, came to witness Christ's baptism with the Holy Ghost and with fire, by one Spirit into one body, and were baptized into Christ who was the head of the body, *Rom.* 6. 3: and by this baptism we are thus washed from all filthiness of flesh and Spirit; but your imitated baptism of water we deny, who live in your filthiness of flesh and spirit, whose minds and consciences are defiled; but the baptism of Christ we own, which purifies our consciences from dead Works, and keeps our minds undefiled by the washing of regeneration, and renewing of the Holy Ghost, *Tit.* 3 5.

The third accusation is, *That we deny the Sacrament, which is an Ordinance of Christ.*

Ans. For the word *Sacrament*, there is no such Scripture which speaks of a Sacrament; therefore we do deny you and your Sacrament, and your Bread and Wine, which is carnal, and feeds the carnal which must die, and your communion is in that which is carnal, in the creatures, and Drunkards and Swearers have fellowship together with you in those things; and all lyars, covetous ones, prophane and idolatrous ones, eats of the bread, and drinks of the cup, and sits at the Table which is the Table of Devils: And this is your Sacrament, which stands without in carnal bread and wine, and feeds the carnal, which oppresseth and murders the Seed of God within you; and you say, Christ hath left that as an Ordinance for you to practice, which is false, which we deny; but the Supper of the Lord we own: *The Cup of blessing which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the communion of the body of Christ? for we being many, are one bread, for we are all partakers of that one bread*, 1 Cor. 10. 16, 17, 21, 22. *And this is the bread which came down from Heaven; he that eateth thereof, shall never dye*: And this Bread we all eat of, and this cup we all drink of, and this is that which is practised and commanded in the Church of Christ; and so we sit at the Table of Christ, and cannot sit nor have fellowship with the Table of Devils: And they who sit at your Table, and your Sacrament, and eat of your Bread, and drink of your Wine, they dye, for it is not the bread of life;

and

and you who eat and drink it, do not discern the Lord's body; for it is spiritual, and your Sacrament is carnal; *and so you eat and drink damnation to your selves, not discerning the Lords body*, feeding the carnal with the carnal, and so we deny your Sacrament to be any Ordinance of Christ, or the Supper of Christ, 1 *Cor.* 11.29.

The fourth Accusation is, *That we deny the resurrection of the Body.*

Ans. And that is false; *for at the sound of the last Trumpet the dead shall be raised, they that have done good shall arise to the resurrection of life; they that have done evil, to the resurrection of condemnation. And we preach Christ risen from the dead; and if the dead rise not, then is our preaching vain, and your faith is also in vain, and you are yet in your sins, who know not this resurrection, Christ risen from the dead in you*, 1 Cor. 15. 14,15,16,17. *But some man will say, How are the dead raised? and with what bodies do they come?* 1 Cor. 15. 35. *Thou fool, that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain, but God giveth it a body as it pleaseth him, and to every seed his own body. There is also celestial bodies, and bodies terrestrial; and the glory of the celestial is one, and the glory of the terrestrial is another; there is one glory of the Sun, another glory of the Moon, and another glory of the Stars, for one star differs from another star in glory. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body*, 1 Cor. 15. 35. 36. 37, 38. *Now this I say unto you all, That flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption*, 1 Cor. 15. 50, 51. 52. But this is to you all a mystery, who are in the first nature, whose understandings are not enlightned by the light of Christ, who live in your forms, notions, and professions of these things in the Letter, feeding your carnal minds with the Letter, which is death, and killeth, and so your minds are drawn from the Light of Christ within you, into outward observances of meats and drinks, bread and wine, *divers washings & carnal Ordinances, which were figures of the time then present*, *Heb.* 9. 9, 10. and you deny Jesus Christ the Substance, who is the true Light that enlighteneth every one that cometh into the World. Now to the Light in you all I speak, which Christ Jesus hath enlightened you withall; and if you love this Light, it will lead you out of all your carnal Ordinances,

and Worships, and divers Washings, which stand in the first covenant, which was before Christ, and is done away in Christ the second covenant, and it will lead you to worship God in the spirit, and into the doctrine of Christ, to yea and nay in all your communications. But all who are got up high in forms and profession, you are not yet come to yea and nay, but are out of the doctrine of Christ, and walk contrary to the Light of Christ in your consciences, which Light shall be your condemnation that hate it, *John* 3.19,20. though you be got up high in your forms and notions, and words of the Saints conditions, who spoke in the light, and from the life: And you who have the form, but not the life, shall be condemned by the life; and you who hate the light, shall be condemned with the light and life which gave forth the Scriptures.

The fifth Accusation is, *That we do not honor Magistrates, nor are subject unto Authority, but are disturbers and breakers of the peace.*

Ans. Justice we own, and righteousness, and all who love the Light of Christ which he hath enlightened them withall, it will lead them to act Justice. And all Magistrates, I charge you in the presence of the living God, to act according to that which is pure of God in the conscience: And all Magistrates who act according to that of God in the conscience, are honored by those who fear the Lord, and walk in obedience to that in the conscience, and those who act justice according to that in the conscience, they do not bear the sword in vain, for that in the conscience is according to the law of God; and all you Magistrates who are set over the people to do Justice, and execute the law upon offendors, this is the Word of the Lord to you, To mind the Light of Christ in your consciences, and it will cause you to act according to the place of a Magistrate: But if you suffer Swearers, and Drunkards, or Lyars, or Oppressors, or false Weights, or Strikers, or Quarrellers, or Fighters, and do not punish them, or Whoremongers, or Idolaters, or idle persons, without a calling; & thou that passeth by these things, & dost not act justice according to the law, then thou acts not according to that light in the conscience, and thou bears the sword in vain, and that in the conscience will take hold upon thee, and condemn thee, and will execute the righteous law of God upon thee who refuseth to act according to that in the conscience, but those whom you call *Quakers*, act according to that in the conscience,

ſcience, and they are no fighters, no ſtrikers, no drunkards, no ſwearers, no oppreſſors, no whoremongers, no idolators, no fornicators, no lyars, no ſcorners, no revilers, no falſe-accuſers, not proud, not high-minded, not thieves, not murtherers; for they give obedience to that in the conſcience which crucifies them to all theſe things, and ſo the Law cannot take hold upon them; and from the Lord do they declare againſt all theſe things where they are yet ſtanding, which the Law of God takes hold upon. And you who are called Magiſtrates and Juſtices, as you paſs through the ſtreets in the Cities and in the Markets, you may hear men ſwear and lye, and be drunk in the Ale-houſes, & you paſs by them: And when any of the ſervants of the Lord, who are ſent of the Lord into the Markets or Cities, and declare the Word of the Lord againſt drunkards, ſwearers and lyars, who are cheating one another, and cozening one another, and bid them repent, and declare to them the juſt judgement of God which is to fall upon them, and all ſuch whom thou who art a Magiſtrate, hath neglected to act Juſtice upon, and to puniſh according to the law, then they who are drunkards, fall a fighting and ſtriking, and hales them to thee vvho art a Magiſtrate, who ſhouldſt puniſh the drunkards and ſwearers, fighters & ſtrikers; and thou ſaiſt, *they have diſturbed the people, and broken the peace*, when they have declared the Word of the Lord againſt ſin & ungodlineſs, and all the unrighteouſneſs of men, which thou ſhould have puniſhed by the Law: And thou art called a Juſtice of peace, and this is thy peace which is kept with drunkards, ſwearers, ſtrikers and fighters, and is diſturbed by the Word of the Lord declared from the mouth of the Lord by his ſervants againſt all theſe things, who art not guilty of any of thoſe things: And here thou art no Miniſter of God, but an encourager of evil doers, and diſcourager of thoſe that do well, vvho declare juſtice from God againſt thoſe whom thou ſhould act juſtice upon; and when they are brought before thee, thou wouldſt have them to honor thee, who art a vile perſon, and no Miniſter of God, and no honor belongs unto thee; but he who miniſters juſtice from that which is pure of God in the conſcience, is worthy of double honor; & becauſe they wil not honor thee, vvho acts no juſtice, but according to thy *corrupt wil* & is not obedient to that of *God* in the *conſcience*, thou ſends them to priſon, or out of the City or Markets, or *ſtocks* or *whips* them; & if a *drunkard* or *ſwearer* wil put off his hat to thee

and

and bow to thee, and call thee Master, thou dost not imprison such an one, nor punish him neither with Stocks nor Whips, nor counts him any breaker of the peace: And here they who break the peace, and act contrary to the Law of God, are spared, and are at liberty; and they who keep the peace, and do violence to no man, they are punished by those who should act Justice in the Land. And here iniquity is set in the place of Justice, and is at liberty, and Truth is imprisoned by the Rulers of the Nation.

And to all Rulers I speak from the Lord to that in your consciences; minding it will let you see who it is that is not subject to Authority; Whether they that are drunk, or they who declare against drunkenness; Whether they that swear, or they who declare against swearing, and deny to swear at all; Whether they that fight, and strike, and beat one another, or they who never lift up a hand against any man, but declare the Word of the Lord against such things.

And them whom you call *Quakers* are no drunkards, nor no swearers; for Jesus Christ saith, *Swear not at all, but let your yea be yea, and your nay be nay*; and so they abide in the doctrine of Christ, and keep the peace of God, and are justified in the sight of God, and are no breakers of the peace, but are subject unto Authority, & for conscience-sake cannot break the commands of Christ, nor do any wrong nor violence unto any man, and the peace; for they are no fighters nor strikers, *Rom.* 13. 45. but they are smitten and striken, and they give their backs to the smiter, and hide not their face from shame and spitting, as the same Seed Christ did, who passed before, *Isa.* 50. 6. who preached repentance, and spoke in cities, markets and villages, and by the sea-coasts; and then all the city was in an uproar, as it is now, and their peace was broken, and they were disturbed, & they smote him on the face, and buffeted him, and imprisoned him, lest if he should be let alone, all men should believe on him. And you are the same generation now: for any who are sent of the Lord now to preach repentance, to turn you from your iniquities, that your minds might be turned to the Light of Christ within you, which will check you for sin and evil; then your cities are on an uproar against them, to persecute them, and so you fill up the measures of your fathers iniquity.

A Word from the Lord to all you who are called before the Magiſtrate to be a Jury, who ſwear before the Magiſtrates to ſee the Law put in execution, and that you will execute the Law upon Drunkards and Swearers, and that you will ſee that the poor, the fatherleſs and widows, be relieved, and not ſee them want; and this you ſwear before the Magiſtrates, that you will ſee it performed, and that none be idle nor wander abroad without a Calling: And ſome of you that ſwear to puniſh Drunkards, are Drunkards, and have fellowſhip with Drunkards; and you that ſwear to puniſh ſwearers, are ſwearers; and here out of your own mouths you are condemned, and by the Light of Chriſt you are judged, who are Swearers, you are out of the commands of Chriſt, who ſaith, *Swear not at all.* And you ſee the Poor, the Fatherleſs and Widows in want, and you do not relieve them; and you ſee idle perſons without any calling, and you do not ſet them on work, but they live in idleneſs, devouring the Creation: And herein you do not perform your Vows, nor execute the Law which you profeſſe, and ſo acts contrary to the Light of Chriſt in your conſciences.

Now to the Light of Chriſt in you all I ſpeak, and charge you in the preſence of the living God, to take heed unto it, and it will let you ſee wherein you have tranſgreſſed the pure Law of God, and ſuffered ſin to reign unpuniſhed, and it will bring the condemnation upon you who have acted contrary to it; and taking heed to the Light, it will lead you out of all thoſe things which the Law of God takes hold upon, and will add the Law upon every tranſgreſſion: And all you that act contrary to the Light of Chriſt in the Conſcience, it will be your condemnation: And you are they who deny the Ordinances of Chriſt, which walks not according to the Light of Chriſt which he hath enlightened you withall; and you are they who are not ſubject to Authority, who are not obedient to the Light of Chriſt in the conſcience; and you are the diſturbers and breakers of the peace, whoſe minds are not guided by the Light of Chriſt; and this

Light

Light will let you see, giving heed unto it, who are out of the commands of Christ, and are not subject unto Authority, nor obedient to the Light of Christ in the conscience.

And here I have cleared my conscience to you all from the Lord; to the Light of Christ in your consciences I speak, which will eternally witness me to have spoken the truth unto you all, who have falsly accused the innocent.

As I was moved of the Lord, who is a Servant unto you from the Lord, in love to all your souls, to set up righteousness in the Land.

R. H.

THE

The Light of Christ within, proved to be sufficient to lead unto God.

In Answer to a Book put forth by John Tombes *and* Richard Baxter, *In which they go about to prove the Light within insufficient to lead to God; by many fallible Arguments, by perverting of Scripture, and their own reasonings.*

But their rule for proof being so fallible, uncertain and confused, that often-times they prove that which they would disprove, and confess that which they would deny.

For the convincing and edifying of those that are not satisfied concerning the Light within, is this given forth by R. H.

Prov. 4. 18. 19. *The path of the Just is a shining light, shining more and more unto the perfect day. The way of the wicked is darkness, they know not at what they stumble.*

BEcause the Lord hath appeared, and his True Light is broken forth, that by it his Inheritance may be gathered, and his Dominion from sea to sea may be witnessed; and because many with it are already gathered into the Covenant of everlasting Life, & many are turning their faces thitherwards, enquiring the way to *Sion*; therefore doth the offence arise (like floods) from men of corrupt minds, destitute of the Truth and spiritual understanding of the great mysterie of godliness, to wit, God manifest in the flesh, though appearing as in a form of godliness, and words of Scripture, which in unrighteousness they hold, both perverting the Scriptures, and falsly accusing others (to wit) Christ, the Prophets and Apostles; and last of all, those called *Quakers*, that so by any means they might quench the Light of that fire which God hath kindled, or hinder his Work which he hath begun, that the

vail which is over peoples hearts, under which iniquity is hid, might not be read nor discovered; Therefore is there a joining together, and making a confederacy one with another against those which follow the Lamb of God, & keep the Word of his Testimony; for upon the same account as we read Luk. 23. 12. that *Pilate* and *Herod* was made friends, who before had been at enmity between themselves, which was to set at nought and to deliver up to be crucified the Son of God; upon the same account is *Baxter* the rigid *Presbyter*, and *Tombs* the pretended *Baptist*, made Friends, and call one another Reverend Brethren, both setting themselves with their strength, arguments and reasons, devised words, and false charges, against the breaking forth of Christ's Light, and walking in his truth, for but a little while since *Baxter* had said, that *Tombs* and the *Anabaptists* were the Authors and Fautors of the delusion of the *Quakers*, as *Tombs* confesseth in his Epistle. And *Baxter* also confesseth the same in his Epistle, *That he hath been too eager in disputations*, which he saith *is too well known in the Nation*. And although here is a great pretended unity betwixt them, yet it is but in hypocrisie; for in one page of *Baxters* Epistle, he talks of *holding the unity of the Spirit in the bond of peace, as members of the same head and body, uniting their force for the common Truth, against the pernicious Adversaries thereof*: And in the next page saith, *That he hath already told the* Episcopal *Brethren, That Bishop* Usher *and he did fully agree in half an hour*; but saith, *That the wound is yet bleeding betwixt him and Tombs*; for he never treated with *Tombs* about such a matter, but saith, *he is confident that they should agree in one day upon terms of common charity and forbearance*: So that to men of understanding it appears, that *Baxter* is agreed with the Bishop and the Episcopal Brethren, but not with *Tombs* nor the Congregational Brethren; and further, it is manifest from his own words, and according to his limit and time of treaty, that he could agree with twenty four bishops as soon as with *Tombs*, for all their pretended unity and agreement, for there is twelve hours in a day, and he agreed with one Bishop in half an hour. So we seeing their book begin with such lyes and confusions, we know the whole Volume and effect of it will administer nothing else to the people; the strength and force of those two lately pretended brethren joined against the *Quakers*,

key, in their two Epistles, and nine sections, in which is thirty arguments and ten reasons against the sufficiency and spirituality of Christ's Light wherewith he hath enlightened every man which cometh into the World; yet for want of knowledge, and because of darkness, speaks against themselves, and proves that which they would disprove, as by something following may be made manifest.

1. As first, the charge against the *Quakers* in the 15th page of their book, is, *That we put darkness for light, in that we make a natural Light, which is but darkness in spirituals, as if it were to be heeded as mens rule in all sorts of duties, and knowledge of the things of God.*

Ans. This charge is false, for we do not make any natural Light if heeded, as mens rule in any duty, nor to the knowledge of God; neither have ever held such a thing; but this is the way of old of all slanderous tongues, first to lay down a false position of their own, and then disproving it, makes people believe that they have confuted an error, when they have but proved their own words false; and so boasteth in a vain shew, as *David* saith, *Psal.* 39. 6. proving nothing against us.

Again, *John Towbs* saith, page 28. *That Christ makes mens hearts void of Light, till they be enlightned with his Light, and that every man till he be enlightened by Christ, wants Light to guide him in the knowledge of his duty, and the way to salvation.*

Ans. But in contradiction to that, in page 13. he saith, that Christ ascended far above all Heavens, that he might fill all things, to wit, with his Light, Eph. 4. 21. So here he hath answered himself, for if Christ that is ascended, doth fill all things with his Light, then he doth not make mens hearts void of Light. In page 17. he saith, *That Christ enlightens the world with the knowledge of God, as the Prophet of the Church*; and if so, then men want not Light to guide them in the knowledge of their duty, and the way to salvation; so herein he hath answered himself, to his own confusion.

Again in page 43. he saith, *That most of the Gentiles nor barbarous people, who had not the Scriptures, nor such other teachings as Gods people were taught by, had the Light within them, which might be a compleat and safe rule or guide to them for the pleasing of God,*

Anſ. In contradiction unto which, he ſaith in page 60. that Chriſt as the Mediator, enlightens with ſpiritual Light every man that cometh into the World; and pag 62. That he enlightens *Gentiles* as well as *Jews*, with a ſpiritual Light. And page 63. that Chriſt as the Sun of Righteouſneſs was to enlighten all Nations. So then, if thoſe latter be true, then the former is falſe; for if all that come into the World, both *Jews* and *Gentiles*, be enlightened with a ſpiritual Light by Chriſt as their Mediator, and as he is the Sun of Righteouſneſs, then they do not want a Light within them, which is a compleat and ſafe Rule or Guide to them for the pleaſing of God, and ſo by this the *Quakers* Doctrine is approved and made good, inſtead of being diſproved.

Again, that *John Toombs* may appear to be wiſe above what is written, he goes about to prove many Lights under ſeveral names and diſtinctions, as page 12. he ſaith, *There are Lights that like* ignis fatuus, *fooliſh fire, lead men into dark places, lakes and bogs, wherein they that follow them, periſh.* Secondly, *There are lights that for a while lead men in the way, and then ſoon go out, and ſo leave men in darkneſs and perplexity.* Thirdly, *That there is an amazing light, that doth by its brightneß ſtrike dead, and caſt down to the Earth*, Rev. 1. 16, 17. Acts 22. 6, 11. Acts 9. 9. Fourthly, *Chriſt is an excelling light, not ſtriking dead, nor caſting down, nor blinding.* Fifthly, *That there was a light in the law, but it was imperfect.* Sixthly, *That there is a bodily light in animate bodies.* Seventhly, *That there is a natural light of Creatures.* Eighthly, *There is a rational light of men*, pag. 16. Ninthly, *That there is a Scripture-light*; and (ſaith he) *the Word which is written in my Bible, ſhall be my light*, page 80.

Anſ. In that which is above-mentioned, he appeareth to be puffed up by vain conceits, imaginations and diſtinctions, above what is written in the Scriptures of Truth, till he manifeſts himſelf to be wholly in darkneſs, not knowing what he ſaith, nor whereof he affirmeth: For where doth the Scripture ſpeak of any Lights like falſe fire that leads men into dark places, Lakes and Bogs? but we read in the Scriptures, that *he that walks in darkneß, knows not whether he goes*, and there is the periſhing in the Lakes: And where doth the Scriptures

ſpeak

speak of such Lights as for a while lead men in the way, and then go out when men are in the way, and so leave them in darkness? And where do the Scriptures speak of a natural Light, and a bodily Light, and a rational Light, and a Scripture-Light? And whereas thou speakest of an amazing light, that by its brightness doth strike down dead, and cast down to the Earth, and brings *Rev.* 1 16, 17. *Acts* 22. 6, 11. *Acts* 9. 9. whereas it saith, *That the light of Christ's countenance was as the Sun shining in his strength, which when John saw him, fell at his feet dead*; and *Paul* with the light was struck down; which Light appearing to *John* and *Paul*, was Christ; yet in the next words contrary to the Scriptures and thy own assertions, saith, *That Christ is an excelling light, not striking dead, nor casting down, nor blinding*: And so thy words is but as a heap of confusion and contradiction one unto another, and to the Scriptures; and so in a few words thou maist be answered, even with thy own darkness; for if thou knew the Light of Christ in the least measure, it would keep thee out of the line of this confusion; and then thou would justifie those whom now thou condemns and falsly accusest to be guilty of thy own devisings.

Again, Another contradiction concerning the Light, from page 33. thou saist, *That light from Christ as Cremor, is conferred upon all men without exception of any person*: And to contradict it, in p. 37. he saith, *that the Gentiles are without light*. And p. 66. *that Christ enlightens Gentiles as well as Jews, with his spiritual light*.

Ans. So to what end is all thy preaching and printing, but to utter forth thy own confusion? And dost thou think that all people are blind as thy self, that cannot see plain contradiction? Nay, for the light is risen in which thou art seen, if thou hadst more subtilty, craft and guile to cover thy self withall, than thou hast; but thou hast appeared naked, that every one may see thy shame.

Again, *John Tombs* in the 26. page saith, *that in this life they that are born of the Spirit, are flesh*; whereas Christ saith, *He that is born of the spirit, is spirit*.

Ans.

Anſ. Herein thou art imprudent to place theſe two contradictions together, and to ſet thy lye before Chriſt's Truth, to make people believe, that although Chriſt ſaid, *He that is born of the Spirit, is Spirit*, yet it is not ſo; for he that is born of the Spirit, is fleſh, ſaiſt thou, and to prove thy lye againſt his truth, ſaith, *that the new birth which makes us no longer fleſh and blood, is not that ſame, is not the birth of water and of the Spirit mentioned* Joh. 3.5. *but the Power of God by which he will raiſe us up*, 1 Cor. 6. 14. *the birth of water nor the Spirit*, John 3.5,6. *is here in this life, the other is not till the reſurrection.* *Anſ.* Herein thy proof is as falſe as thy lye before-mentioned; for that which is born of water and of the ſpirit, is ſpirit, and alſo the power of God by which we are raiſed up, is witneſſed in this life, whereby the Apoſtle ſaid they were made members of Chriſt, and were joined unto the Lord by that one Spirit of which they were born: And is this the Faith which thou begets people into, that they cannot be born again in this life, of the Spirit? So they have believed and followed thee long enough; for they were but in the fleſhly birth before thou came amongſt them, and are ſo yet, and muſt not be born of the Spirit by thy doctrine, while in this life, until the reſurrection; and ſo that they may believe thee, and not Chriſt, thou ſtriveſt to keep them from minding of his Light within them, whereby they ſhould be led to believe in him, which ſaith, *They that are born of the ſpirit, is ſpirit; and that they muſt firſt be born, before they can enter into the Kingdom of God.*

Again, pag. 29. ſaith, *That of ſuch corruption as* David *was guilty of in the matter of* Uriah, *want of Light to guide in the way of happineſs, is a chief part.*

Anſ. *David* did not want Light as the cauſe or chief part of his ſin, but was diſobedient unto the Light which he had received, and that was the cauſe why he did the thing that was ſin againſt the Lord; but in this, as in the reſt of thy Book, thou wouldſt charge all iniquity upon the want or inſufficiency of the Light, and not upon the creatures diſobedience to it; and ſo contrary to the Scriptures, would make mans deſtruction not to be of himſelf, or his ſeparation from God not to be by his ſins, but the inſufficiency of the Light and ſo accuſeth the Light, and not the darkneſs, and accuſeth God

and not the disobedient man; and so art become a fighter against God, Christ, his Light and servants; and hereby thou strives to serve the wicked one, who rules by the power of darkness in the disobedient, by raising thy strong Arguments and Reasons against the sufficiency of the Light to lead God, some of which arguments I shall mention, that thereby people may understand all the rest, which are empty and foolish as to that which thou intends them.

Argument from *Psal.* 81. 11, 12. *But my people would not hearken to my voice, and Israel would none of me; so I gave them up to their own hearts lusts, &c. Whence I argue, That Light in man cannot be a safe sufficient guide to a man in his way to God, to which the leaving a person is reckoned as the greatest curse and judgement; but to leave a person to his own imagination and lust, to walk in his own counsel, which is all one as to leave him to the Light within him.*

Ans. Thy Argument is not agreeable unto this Scripture, which thou makes as the ground of it; for because *Israel* did not hearken to God's voice, nor would none of him, therefore he gave them up to their own hearts lusts; therefore saist thou, the Light is not a sufficient Guide: First, thou shouldst have proved that the Light of *Israel* which is a fire, *Isa.* 10. 17. and the holy one as a flame, was not sufficient; and thou shouldest have proved that the giving of them up to their own hearts lusts, was a giving of them up to that Light within them: In this thy false and foolish Argument thou saist, that God reckons it the greatest curse to leave a man to the Light in him; which Light before thou hast confessed to be spiritual, and to be the Light of the knowledge of God; and now thou saist, To leave man to the Light, is to leave man to his lusts and imaginations: What, is now Light become lust and imaginations? Why then doth thy Brother *Baxter* in his Epistle tell us, that it is to be hearkened to, and obeyed? What are you now agreed to call the Light darkness or lust? and when you have done so, that men may hearken unto it, and obey it? Here is breaking of the command, and teaching others to do so. In page 68. of thy Book thou tells us, That the Teachers of the Law did teach many things right about God's Being, Works & Worship; and yet thou saist, that in other things they were as blind as Molds; But in this hast thou not much more condemned thy

thy self to be more blind then they are? for they taught Christ aright about God's Being, Works and Worship; but thou hast taught things false about these things: for the Teachers of the Law did never say, That to leave men to the Light was the greatest curse, but said, *That Light is sown for the righteous, and gladness for the upright in heart*, Psal. 97. 11. And said also, *that the path of the just is as the shining Light*. Neither did they ever call the Light lust nor imagination, as thou hast done; but when thou art sober, and in sight of thy confusion, consider whether it be not rather the greatest curse and judgment from God, to leave a man to his own darkness and ignorance, (as thou art) because he hates and despiseth the Light which should lead him to knowledge and understanding of God, and of his ways; and is it not Justice in God to give you up to the darkness of your own hearts and lusts, which thou falsly calls Light, seeing it is your daily exercise to study, preach & print against the sufficiency of Christ's Light, which people should believe in, and obey, and which is the path of the just, and way to God, out of that darkness which hath blinded your eyes even so far, that you cannot see your own words, much less the Truth of God, as it is manifest unto them that walk in his Light.

And in thy next Argument thou sayest, *That because the Mysterie of God was hid, and Life and Immortality not brought to light to the Gentiles, therefore they had not a light within them as a sufficient guide to God.*

Ans. Thou mightest as well have said in plain words, That Christ who was given a Light to the Gentiles, was not able to reveal the mysterie of God, nor bring life and immortality to light, because some were ignorant of it; but contrary to thy false Argument, Christ was given a Light to the Gentiles, which light did reveal the mysterie of God, life and immortality to them who did receive him, and those that did not receive him, though he was given for a Light unto them, because they did not receive him, therefore was those things hid, and not because the Light was not sufficient.

1. Argument, Rom. 8. 9. *Now if any man have not the Spirit of Christ, the same is none of his*: Whence thou argues, *They have*

not light within them sufficient to guide them to God who have not the Spirit of God: but every man hath not the Spirit of God; Ergo.

Ans. But the manifestation of the Spirit is given to every man to profit withall, 1 *Cor.* 12. 7. Which manifestation being obeyed is able to lead man to God, so that there is no insufficiency in the Spirit or Light, in which God hath manifested something to every man, and therefor if every man be not guided by it unto God, it is because he doth not sufficiently obey and follow it.

12. Argument, From Matthew 11. 27. John 14. 16. Where thou Argues, *they had not a light within them sufficient to guide them to God, to whom the Son did not reveal the Father, who did not go by the Son as the way to the Father, but the Son did not reveal the Father to every man, nor did every man come to Christ*, John 1. 5. 10. Ergo.

Ans. The cause why they had not life, and did not come to the Father, was because they would not come unto him that they might have Life, *Joh.* 5. 40. and not because his light in them was not sufficient; for these Jewes did for a season rejoyce in the Light; which if they had continued in, would have led them to the knowledge of the Father, and of the Son, as those of understanding sees in those Scriptures which thou hast asserted; and so thus in all thy Arguments to manifest thy Ignorance of the Scripture and of the Light, instead of charging mens guilt of disobedience, thou charges the light of Christ to be insufficient; for they that did love and receive the light which Christ had enlightned them withall, to them it was given to know the Mysteries of the Kingdom of Heaven: but to those which did hate, reject and count it insufficient, those things from them was hid, and their rejection was the cause of hiding those things and not the light; and this may answer the most of thy Arguments, and let thee see how thou stumbles because thou hates the light which should discover unto thee both the cause of knowledge, and of ignorance, and the ground from whence they both arise.

In many other of thy Arguments, thou proves nothing thou intendest, but accusing falsly the *Quakers*, as in the 15, 16, 17. 21, 22. Arguments: where thou saist, *That they forbid*

People to search the Scriptures in those words page 48. *Christ saith, Search the Scriptures. Quakers say no, but look to the light within you; and that their opinion makes a supposed light within each man, a safe rule and guide to each man, and is erronious.* Thirdly, *That the opinion and practice of the Quakers are evil, in making every man a Teacher, and makes needless the Teachers set by God for the work of the Ministry.* Fourthly, *That their Opinion is impious, and that they make it so necessary to pray for the Spirit to enlighten mens Eyes in the knowledge of God.* Fifthly, *That their Opinion is pernicious, which makes man to lean to his own understanding, be wise in his own Eyes and in his own conceit, and that they bless men in following their own light.* Sixthly, *That the Quakers place all their Godliness in following their own supposed Light.*

Ans. The ground of all those Arguments is false, and every particular thing herein charged against the *Quakers* is false; for they have not denyed that men should search the Scriptures, neither hath their Opinion and practice made every man a Teacher; Neither is it their Opinion that it is unnecessary to pray for the Spirit to enlighten mens eyes in the knowledge of *God*, but do pray for it and for our Enemies, so far that their eyes may be enlightned that they might see their own darkness, and then they would not so falsly accuse us of things that we never affirmed, but was always contrary to, and we never made any man to lean to his own understanding, but do turn men to Christs light, which lets them see their own understandings which is false, and brings them to the true understanding of Him whom the Father hath sent into the World, which brings them from being wise in their own eyes and in their own conceit; neither do we blesse men in following of their own light, but we say they are blessed who follow the light of Christ and walk as he walked: and see never did place any *Godliness* in following our own supposed light, but in Christ who hath really enlightened us do we place all *Godliness*; and all are ungodly that do not walk in his Light, but hate and despise it, and falsly accuse those that walk in it; but well may they accuse us to be erroneous and impious for walking in the Light, when they have accused

the

the light it ſelfe to be but luſt and imagination; but in this they know not what they do, and therefore we pray to God to forgive them, And whereas again we are charged *Page* 47. to make the coming of Chriſt into the World to be needleſſe and uſeleſſe, by ſaying that he hath enlightneth every man that commeth into the World; that charge is contrary to the Truth; for in this we make him uſefull and needful to all people: Chriſt was as a Light in the World, and as a Teacher to the Saints of Old, and to *Moſes* who bore his reproach, and to the *Prophets* which propheſied of him before that in the fulneſſe of time he appeared in the ſimilitude of ſinfull fleſh, of which appearance the Apoſtles were witneſſes; and ſo to preach him as a Covenant to the *Jews*, and as a light to the *Gentiles*, before he ſo came into the World, was not an Error; much leſs now when he is come and hath ſo appeared, for us to ſay that he is the true Light which hath enlightened every man that cometh into the World that every man through him might beleeve is not an error, but is the way to Salvation.

And whereas ſeveral other Arguments is made upon falſe grounds, as that the ſuppoſed light in a man may lead him into a way whoſe end is death, this only belongs to thy ſelfe, thou art guilty of it; for the true Light would have led thee to have ſpoken Truth, and to have accuſed no man falſly, and would not have ſuffered thee to have opposed by plain contradiction *Chriſts* Words, nor to have perverted the Scriptures in making them a ground for thy falſe Arguments; and ſo that Argument againſt thy ſelfe *ſtands*, and that thy ſuppoſed light leads into a way whoſe end is Death. Again thou ſaiſt in ſome of thy Arguments, *If every man have a light ſufficient to guide him, then there needs no transforming nor renewing, nor putting off the Old Man, nor ſhould be no fooliſhneſs, nor need of a Rod of correction, nor need any train up a Child in the way he ſhould go, nor need not learne Childrens Literature or good manners, and other things of the like Nature.*

Anſ. This is as if thou ſhouldſt ſay, that Chriſt is come into the World to Teach, to Redeem, to Renew, and to Reſtore, and to Reform, and to do all theſe works in them and for them, but they need not believe nor obey, nor Worſhip, nor put off the old Man, nor *Pray*, nor *Preach*, nor Learn, becauſe he is ſufficient as to all thoſe things; but this we ſay, though *Chriſt* and His Light be ſufficient to lead men to the Father, and that though this Light do

ſhine in the darkneſſe, and convince man of his evil deeds, yet his mind muſt be turned unto it to obey and follow it, which is that only which leads to the Father: but though Chriſt become a Light into the World, and be ſufficient and a ſafe guide, yet none comes to the Father by Him, but thoſe that believe, follow and obey his Light, and do put off the Old Man with his deeds, and be renewed in the inward of their minds, and do deny conformity to the World, and do hear him in all things, and learn of him; ſo this our Doctrine ſhall be approved true unto all that come unto God by Chriſt.

Again *John Tombes* in page 5. pretending to anſwer the *Quakers* Objections (which was never by them Objected) goeth about to pervert the Scripture, *Luke* 17. 21. *Behold the Kingdom of God is within you*, ſaith, *To his apprehenſion, it is more truly rendred among you*, ſo that in his apprehenſion, he would make a more certain rule and form of words then the Scripture, ſo in this he doth not anſwer our Objections, but contradicts Chriſts words, and to prove his apprehenſion, he ſaith, *That the Light within each man cannot be meant the Kingdom of God, for the Kingdom of God is a thing that was not before Chriſts appearance in the fleſh, and was taken from the* Jews *and given to the* Gentiles.

Anſ. Here thou wouldſt make people believe ſtrange things, or Preach a new Doctrine which hath not been heard or read of before: thou haſt ſaid, That the Word written in the Bible is thy light, but there is not ſuch a Word written in that Bible, that ſaith that the Kingdom of God was not before Chriſts appearance in the fleſh, but thou may finde it written in the Bible, *that his Kingdom is an everlaſting Kingdom*, *Dan.* 7. Was not the Kingdom of God before the World was? was not the Kingdom of God in the time of *Enoch*, *Iſaac* and *Jacob*, *Abraham*, *Moſes* and the *Prophets*? And when the Apoſtles did Preach the Kingdom of God was come nigh unto them, and was at hand, did they not Preach that which was in the beginning? But herein it is manifeſt, that thou neither own Scripture Light, nor Scripture Words, but this Doctrine few will believe, that the Kingdom of God was not before Chriſts appearance in the fleſh; And therefore it is returned back upon thee, that thou mayeſt ſee and be aſhamed of what thou haſt declared from thy darkneſs,

Again in page 55. another Scripture thou goes about to pervert

vert, *Col.* 1. 27. *Christ in you the hope of glory*, but thou wilt not have it *in you*, but *to you*, and so denieth both the truth of the thing, and the Scripture words; for the Apostle saith, *That this is the riches of the glory of this Mystery among the Gentiles, which is Christ in you, the hope of glory*, but against the Mystery and glory of it thou hast set thy self to oppose; and also that history thou wilt not own to be true, and herein thou art guilty of that whereof thou hast accused others, and herein thou wouldst make it appear to those that would believe thee, that thy false apprehensions is the light of Scripture, and not the Scripture thy light, as before thou said it was.

And in the same page 55. thou sayest, *It is a meer fantastick delusion, to imagine a Christ in themselves different from that Jesus Christ born of* Mary, *who is the Saviour of the world.*

Answ. If so, then thou owneſt that Christ as above mentioned is in those that do believe, except thou wilt deny that any Christ is in them, contrary to the Scripture, 2 *Cor.* 13. 5. and this which thou hast here affirmed, thou and thy brethren will not own, unless you deny what you have formerly preached and printed.

Again page 41. thou hast accused *Paul* falsly, saying, *that Paul followed the light within him, and yet he accounted this his great sin*, Act. 26. 9. 1 *Tim.* 1, 13.

Answ. Paul in these Scriptures doth not say that he followed the light within him, but he followed his thoughts which led him to do many things contrary to the name of Jesus; and what he did it was ignorantly in unbelief, and that was his sin, and not following the light within, but if it be sin to follow the light within, why doth *Baxter* and thou say, *that a man should hearken to it, follow it, and obey it.* And *Baxter* saith, *that he is no Christian that denies it*; and so here thy reverend brother hath proved thee to be no Christian.

Again page 50. thou sayest, *If* David *had had a light within him of it self a sufficient and safe guide to God, he should not have been jealous of his own heart and thoughts, so as to need God to search, know and try him; but it is otherwise with* David, *and therefore he knew that he had not a light within him, as a sufficient safe guide to lead him into the way everlasting.*

Answ.

Answ. David saith, *Psal.* 119. 11. *Thy word have I hid in my heart, that I might not sin against thee*; so that contrary to what thou hast affirmed, he knew that he had a light within him, which was sufficient to lead him to life everlasting, and this light in him was that which made him jealous of his own heart and thoughts, and let him see that he had need of God to search, prove and try him, lest iniquity should be found in him; but what Prophet or Apostle is it that can escape thy slanderous Tongue, who affirmeth that the Word of God is not a sufficient guide to lead unto him? before thou saidst, *a supposed light was not sufficient*; but here thou hast accused the word of God with insufficiency, and *David* that he did not know such a light in him, and so wouldst make him like unto thy self, a giver forth of lyes in writing.

Again page 55. thou sayest, *The light within each person is by creation, and inward work of the Spirit; but the Gospel is the word brought to our ears by preachers without us, which is never received by many of those to whom it is preached.*

Answ. In this thou hast said more of the light within each person then thou hast heard the Quakers say of it; for thou hast here affirmed, *that the light in each person is an inward work of the Spirit*, and thou hast made it to be more inward, spiritual, and effectual then thou hast made the Gospel to be; for the Gospel thou sayest, *is but the word brought to your ears without you, and by many never received*; but the light of each person is a work of the Spirit, which is more then words outward to the ear; so why hast thou so much contended against those who say Christ hath enlightned every man with his light which is spiritual, when as thou not onely confesseth all is enlightned, but saith, *That each person hath a light within by creation and inward work of the Spirit*; but whether thou plead for or against the light in every person, it is but from ignorance and darkness, both concerning the light and the Gospel which is preached in every creature; and so whether thou own or disown the light in words, it is manifest thou art out of the life of it, and knows not the spiritual work by it; So these things are written unto thee that thou mayest see thy self, and put thy mouth in the dust, waiting in silence, if so be there may be hope.

Again

Again page 65. thou ſayeſt, *The Apoſtle denies mens calling to the Communion of Gods grace to be univerſal*, 1 Cor. 1.9,24.26. And again in page 66. ſaith, *The Apoſtle then commanded every man every where to repent*, *Act.* 14 16. *Act.* 17.30.

Anſw. Herein thou haſt contradicted thy ſelf, but yet falſly accuſed the Apoſtle; for he doth not deny mens calling to the univerſal grace in the Scriptures mentioned, 1 *Cor.* 1,9,24,26. but doth bear witneſs to their calling which was already come into the obedience of the truth, and to all men every where was called to repent, according to *Act.* 14. and 16. which is Univerſal and the free grace of God which bringeth ſalvation hath appeared unto all men, *Tit.* 2.11. by which all is called unto repentance, and to the knowledge of the truth that they might be ſaved; which call is univerſal.

Again page 33. thou ſayeſt, *Where luſt impriſons light, where corrupt affections put out the lamp of truth, there is no entrance of the light of Chriſt into the ſoul.*

Anſw. Where then is that light which luſt impriſons, and where is that lamp of truth which corrupt affections put out? if it be not within, and if no light of Chriſt be entered into the ſoul, how can it then be impriſoned or put out; if it never was there, nor never ſhined? but this is like the reſt of thy confuſion.

Again page 85. thou ſayeſt, *Light within you, whatever* Quakers *tell you, will leave you in perplexity.*

Anſw. They ſhall be left in perplexity which do not walk in the light which we have ſpoken of and declared to people, and this is that onely which leadeth out of perplexity into the knowledge of God and unity with him, wherein is the peace and reſt of all that in it walk.

But where didſt thou learn thoſe revilings againſt the Light, or from what ſort of thy diverſe Truths doth thoſe words proceed from, ſeeing thou ſayeſt there is two ſorts of Truth? *Metaphyſick* Truth, and *Logick* and *Moral* Truth, and whether is Chriſt another Truth then thoſe, ſeeing the Scripture mentioneth no ſuch name as *Metaphyſick*, *Logick* and *Moral* Truth, and no other Truth do we own then that which the Scripture declareth of Chriſt to be the Truth, who hath enlightned

lightned every man which cometh into the world, which light leadeth them that obey it out of perplexity.

Again, page 68. Thou sayest, *Let us be wise therefore so to use candles that we do not burn day light.*

Answ. The light of the day comprehends thee, and sees all thy works and words; and seest thou hast lost thy wisdom and understanding of the light which the day brings forth, and so though thou light thy candles in foolishness, yet thou cannot burn the day light, although thou strive to do it; but thou mayest read in the Scripture, *that a fool when he holdeth his peace, is counted wise, and he that shutteth his lips, is esteemed a man of understanding, Prov.* 17.28. So if thou hadst learned to be wise thou wouldest have been silent from that which thou hast preached in thy nine Sermons, which is but sparks of thy own kindling, or candles of thy own lighting, the end whereof is to burn day-light which is arisen, and hath shined forth and cannot be quenched by all thy candles, doctrines, nor arguments; for it is as impossible for thee to quench or hinder the shining of that light which is now risen, as for thee to light a candle, and thereby quench the light of the Sun in the natural day; and so that Scripture is true unto thee before cited, for if thou hadst been silent, people would have esteemed thee a man of more understanding, although inwardly thou hadst been the same, but not outwardly so made manifest as thou art.

Again, thou tellest us of thy *enjoyments*, page 32. saying, *that the best enjoyments or best habitation here, is no better then lying upon a bed of Thorns, or on the Mast of a Ship, where winds, storms, and perpetual tossings take away all rest.*

Answ. Then thou dost not yet enjoy Christ, neither art built upon the Rock which cannot be moved, neither art thou come to the Faith which they that believe are entered into his rest, and so thou hast truly numbered thy self among the wicked, which are as a raging Sea that casts up mire and dirt, and so art in the perpetual tossings, and so art such a one as the Apostle speaks of, beguiling unstable souls, for how canst thou bring any to the enjoyment of Christ, when thou thy self art a stranger to that experience, and how canst thou establish others, when thou thy self art so unstable to be tossed

with

with every wind as the Maſt of a ſhip; And what wouldſt thou gather People unto? To a bed of Thorns, or to the top of the Maſt of a Ship, where they ſhould enjoy nothing but continuall toſſings; therefore ſeeing thy ſelf to be in that condition, ceaſe from oppoſing of that Truth which brings People to their true reſt, where they may lie down in peace and nothing make them afraid, (as they cannot do upon the top of a Maſt) and which Truth brings them to be as Mount *Zion* which cannot be moved, nor their reſt taken away, and who are not as Children toſſed too and fro with every Wind of Doctrine, which hath been Preached by ſuch as have ſeemed to be ſomewhat in words and pretences, but when tryed is found nothing but Emptineſs and Vanity.

An Anſwer to Richard Baxters *Queries.*

1. Query, *HOw comes it to paſs that all Nations that never heard the Goſpel are utterly void of faith in Chriſt, when the Nations that have the Goſpel do generally know him more or leſs.*

Anſ. The Apoſtle ſaith, they have all heard, but they have not obeyed the Goſpel, *Rom.* 10. 16 18. And the reaſon why all Nations are void of Faith in Chriſt, is becauſe they have not obeyed and believed that Goſpel which is Preached in every Creature, and the Nations which have that which thou calls the Goſpel, to wit, the letter, are as void of Faith in Chriſt as thoſe which have it not, and as void of his knowledg; for the Goſpel is the Power of God, *Rom.* 1. 16. And it is the Light of the glorious Goſpel ſhining in the Heart, which gives the knowledge of God in the Face of Jeſus Chriſt, which light while thou oppoſeſt the Goſpel from thee is hid, and the eye blinded which ſhould ſee it.

2. Que. *Why did not the World believe in Chriſt, even Generally before his coming, if reaſon was then a ſufficient light?*

Anſ. This is an Ignorant and unlearned queſtion, who hath ſaid that reaſon was then a ſufficient light; or who doth ſay that reaſon now is a ſufficient light, but thy ſelf; but the reaſon why the World did not believe in Chriſt both before and

since his coming, was becauſe they hated the Light in which they ſhould have believed, and was deſpiteful againſt the ſpirit of *Grace*, and all its appearances, as thou and *Tombs* art at this time.

Qu. 3 *Why did Chriſt preach himſelf while he was on Earth, if the people had all ſufficient light before?*

Anſ. He preached that they might believe and obey the Light which they had, which was ſufficient, that thereby they might be made children of the Light, *John* 12. 36. & to turn their minds to the Kingdom of *God* which was within them, *Luk.* 17. 21. For this end was the preaching of Chriſt, and the Apoſtles, Paſtors and Teachers of his Church; for although Chriſt was given a Light both to *Jews* and *Gentiles*, and this Light ſhined in their hearts, yet their minds were to be turned to it, and they obey and follow it as the way to ſalvation; otherwiſe it was their condemnation.

Qu. 4. & 5. *Why did he ſend his Apoſtles to preach through the world, if the people had ſufficient light before? And why did he ſet Paſtors and Teachers, if all have a ſufficient light in them?*

Anſw. As the Father ſent Chriſt into the World, ſo did Chriſt ſend thoſe Apoſtles, Paſtors and Teachers into the World, *Acts* 26. 18. He was ſent to turn them from darkneſſe to Light, and from the power of Satan unto *God*; ſo that although there was a Light which was ſufficient, and the power of *God* was ſufficient, yet they muſt be turned to it, and obey it, or elſe they were not ſaved by it; but Chriſt was a ſufficient Light given of the Father for a light & a guide to the Jews and Gentiles, before the Apoſtles preached him; but thy queſtions are as if thou ſhouldeſt ſay, If Chriſt or his Light be ſufficient, and if he did come into the World both to Jews and Gentiles, why need any preaching, or bid others to obey and follow him, ſeeing he is ſufficient? the Apoſtles did not preach another Light than that which had already appeared before they preached, and that which had enlightened every man come into the World; and they ſaid that all the Nations of them that are ſaved, muſt walk in his Light; and

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so though the Light was come, and also preached, yet none by it was saved, but they which did receive, believe and walk in it, and for that end was it preached in the World.

Qu. 6. *Why do the* Quakers *go up and down teaching men their own Doctrines, if all men have sufficient light already?*

Ans. The ground of the Query is false; for the *Quakers* do not go up and down teaching men their own doctrines, but do teach men the Way of *God* plainly, and do instruct the ignorant, and him that is out of the Way, and do turn men to that Light which is sufficient to lead them to *God*, and which will lead them from all Hirelings who make merchandize of souls, bodies and estates of men for their dishonest gain; and this Light of Christ (by which men are enlightened) doth justifie us in our going up and down in teaching men to deny all ungodliness, and all the Worlds lusts with which many are defiled, and in which many are kept by those who deny the Light, and speak evil of it.

Qu. 7. *Why do they cry out against us as being in darkness, when all men have sufficient light within them?*

Ans. You are in darkness, because you hate the Light; and while you do so, your deeds are evil, and we cannot but cry against you, as Christ and his Ministers did against those who were haters of the light; and what though the light be sufficient? that's nothing to your justification, while you rebel against it, And you shall know that the Light is sufficient to condemn you, if you do not obey it, to be led thereby unto life eternal.

Qu. 8. *Will they pray for more* Light *and Grace, or not? if not, they are impiously proud; if yea, thin it seems they have not yet* Light *and Grace sufficient.*

Ans. The Lord said unto *Paul*, *My Grace is sufficient for thee*; and yet *Paul* prayed for more grace, and was not impiously proud, as thou hast charged us; and the Apostle said, 2 *Cor.* 9. 8. *God is able to make all grace abouud towards you, that ye always having all sufficiency, may abound, &c.* So that these *Corinthians* had sufficiency of grace, and yet were to abound, and they were not impiously proud in praying for more. And though this to thee be a Mysterie, yet to us it is plain truth; and vve are no more guilty in this then the Saints vvere.

9. Que. *Whereas they ſay the light within is ſufficient if obeyed, the queſtion is, whether it be ſufficient to make men obey it?*

Anſ. The light is ſufficient, and hath ſufficient power in it to make men obedient it received and obeyed, yet by the power of ſelf no man either receives or obeys it, but the command is of it, & the power from it by which men do believe and obey; ſo that though this be a Myſterie and Parable to the Ignorant, yet it is plain to him that underſtands the leadings and power whic h is in the Light.

10. Que. *But how can any light be ſufficient to reveal that which is not manifeſted by it, or by any Revelation that doth accompany it? No light nor Revelation among the Heathens in* America *doth tell them that Chriſt was incarnate, died, roſe, aſcended, or intercedeth for us; or is the King, Prieſt or Teacher of the Church, or will raiſe the dead, and judge the world; how then can their Light be ſufficient to help them to the belief of this? I think it's paſt controverſie that no man hath ſufficient grace for ſalvation till his laſt breath, &c.*

Anſ. The ground of this Query is ignorance, to ask how can any Light be ſufficient to reveal that which is not manifeſted by it; to manifeſt is to reveal; but for thee to ſay, how can it reveal that which is not revealed by it, is non-ſence: And whoever hath affirmed that the light hath revealed that which is not manifeſted by it; but this light which thou ſo hates, the leaſt meaſure of it being received is ſufficient to manifeſt thy darkneſs and fooliſh queſtions, and to manifeſt thy Ignorance of the things of God; and the Light of Chriſt is the ſame in *America* which it is in *England*, and thoſe Heathens in *America* who love the Light of Chriſt and walk in it, although they have not the Scriptures, doth know more of Chriſt, his Life, Death, Interceſſion and Teaching, then thoſe Heathens in *England*, which have the Scripture of thoſe things, yet hate and deſpiſe the Light which gives the Knowledge of Chriſt, and of his work of Salvation, and thoſe Heathens which fear God and work Righteouſneſs ſhall be accepted of God and counted Chriſtians, when thoſe called Chriſtians which neither fear God nor work Righteouſneſs, but deſpiſe his light and deny the ſufficiency of it, ſhall be accounted Heathens.

And whereas thou thinkeſt its paſt controverſie, that no man hath ſufficient Grace for Salvation till his laſt breath; by this

this thou wilt make it without controverſie that the Scripture is falſe, and not to be believed; which Scripture if thou want, what haſt thou more then the Heathens in *America*, but rather a great deal leſs: Had not the Apoſtle *Paul* ſufficient Grace when the Lord ſaid, *My Grace is ſufficient for thee*, 2 Cor. 12. 9. And had not the *Corinthians* ſufficiency of Grace, 2 *Cor.* 3. 5. whoſe ſufficiency was in God, and from God to them made manifeſt; and had not they ſufficiency in all things, 2 *Cor.* 9. 8. And was *Paul* with thoſe *Corinthians* at the laſt breath, when thoſe things were ſpoken; but thy thoughts have deceived thee, in thinking ſuch a thing to be paſt controverſie; for thou muſt be both controverted and contradicted, while thou thus in thy extreams and floods of fury, ſets thy ſelf againſt the Truth, as it is made manifeſt in us, and alſo in the Scriptures.

Again thou ſaiſt, *Thou thinks it is time for men that have any ſence of the common intereſt of Chriſtianity & Reformation, to lay by theſe contentions that hav brought you ſo low, & almoſt made you a prey to the common* Romiſh *Adverſaries*, (ſaying) *the Lord grant it be not too late.*

Anſ. Art thou now ſenſible of the emptineſs in, and the diſadvantage which thou gets by thy contention; and thou may well ſee it, if thou be but ſober, how the *Romiſh* adverſaries may have advantage againſt thee, coudemning that in them which thou alloweſt in thy ſelf; and thou mayeſt have a ground of jealouſie in thee that it is too late; But as for an intereſt in Chriſtianity and Reformation, thou art far from it, who art ſtriving to keep people from the Light, by which people ſhould be reformed, and by which they ſhould be led into the life of Chriſtianity. And although thou confeſſeſt, that you are brought low by contention, and by too eager diſputation, yet again thou exalts thy ſelf and thy Brethren, as if you were above Chriſt or his Apoſtles in the Work of the Miniſtry; for thou ſaiſt, How few did Chriſt convert, that ſpake as never man ſpake? And how many places did the Apoſtles preach in, where they converted not one for a hundred that ſome of you ſee converted in one Pariſh. And thus thou defames Chriſt and the Apoſtles Doctrine, to ſet up thy own; but if thou do not as well deny the Scriptures, as Chriſt and the Apoſtles Miniſtry, thou mayeſt read how that three thouſand were converted at one Sermon; and if thou truly conſider and try thy own Work, thou wilt ſee that all the Ser-

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mons which ever thou haſt preached, hath not converted one in thy Pariſh into the State of a new creature, where all old things are done away, and all things are become new, and ſo thy boaſting thereby may be ended.

Again thou ſaiſt, That you do not fear that quaking ſhould become the Nations Religion, we know thoſe ſquibs will ſoon be out.

Anſ. If it were but a ſquib that would ſo ſoon be out, what need you make ſo much a do about it, and bring forth ſo many floods, and draw dry ſo many wells to quench it? And what is the cauſe of ſuch jealouſies in your hearts as ſometime to fear that it's too late to ſtrive againſt it? And why are you ſo afraid that it ſhould have its liberty in the Nation, if you think it will be ſo ſoon out? but it is your conſtant practice to ſpeak one thing, and to think another; for this which you ſay is but a ſquib, will be as an everlaſting burning, that none ſhall be able to quench it; and it is the powerful appearance of the Lord from Heaven; and who may abide the day of his coming? or who may ſtand when he appears? Not thoſe who have contemned his Light, and reproached the children of it; not thoſe who preach for filthy lucre, who ſerve not the Lord Jeſus Chriſt, but their own bellies, who make merchandize of ſouls for diſhoneſt gain; but he that walketh righteouſly, and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſion, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil, ſuch a one loveth the appearance of him who is come a Light into the World, and loveth the children that walk in his Light; for he that loveth him that doth beget, loveth alſo thoſe that are begotten of him, who walk in his Light; but the Wicked ſhall become ſilent in darkneſs, and many who have uſed their tongues, and ſaid, *Come Lord Jeſus, come quickly*, ſhall not be able to ſtand when he appears, nor to abide the day of his coming, which to them that hate him, is deſtruction; but to them that love him, is everlaſting ſalvation. And this is the day of his appearance, in which bleſſed are they that are not offended in him.

Truth and Innocency, *Clearing its self and its Children;*

Being declared in a few words, which in this day of striving, and of the Lords power, is brought forth in many, against the deceveable ways of the Unrighteous, which abound and is as Mountains in every Region, Country, *and* County: *But the Lord is now risen, to make them plain, that People may see that they are but earth, and may feed upon the top of them.*

Also in this Treatise is a Mountain of confusion, lyes and slanders, proceeding from one Jonathan Clapham, *a Priest, made manifest, which swelled (as though it had been no Earth) against the* Lords *Mountain, and against the way of his Holiness, which now the holy Seed which the Lord hath blessed with spiritual blessings, tread upon, as upon the Mire in the low Valleys, which is dryed up; and with it they are not defiled; for the feet of them that bring glad tydings of the Gospel of peace, tread upon the top of those Mountains; for Mountains were never seen till the Light appeared, which is now brought forth, making all things manifest.*

Given forth from the light of Truth, which answereth the Truth in every man, and continues the offence of the Cross to the deceit in every man, R. H.

To the Reader.

In the night all the beasts of the field raven; and now many of them are come out of their Dens, into which they must be driven again; for the Lord is now coming, and his Power with him, and his day is appearing to deliver his prisoner, which hath long been in the Pit covered with darkness; and now all the Powers of Hell and Death gather themselves together that they may be broken to pieces against the Heir of Gods Inheritance, which is not possible should be kept always under the power of death; & as surely as they rise up against the Lord, so surely shall they be broken to pieces; for the arm & power of the Lord is with us, & no inchantment formed against us can prosper; for the Lord hath stretched forth his hand

and touched our lips, and put his words into our Mouths, and in this day hath made us a defenced City, and an Iron Pillar, and a Brazen Wall against the whole Land, even all both Priests and People, who deny the Light of the Lord, to be the way of life, and not only against those gross Priests of the Nation, who in their covetousness after money, piercing themselves through with many hurtful lusts, having erred from the faith, and having exceeded the false Prophets in other generations, for their ill savour is so come up before the Lord, that he will cause even their own breath to devour them, and their own confusions to make them ashamed. But we have also to war against spiritual wickedness in high places, and the powers of darkness under the form of godliness, and the Beast which is risen out of the Earth, which hath Horns like a Lamb, but is as a Lyon; but with one Light are they seen, and with one Power are they judged, and the secret counsel of the Lord is the strength of them that fear him, in which we reign over all the ways of unrighteousness, and works of darkness, in what appearance soever they come.

And now to thee Jonathan Clapham, and the rest of thy company, art thou not ashamed to go under the Name of a Minister of Christ, and take Tythes, and sue men for Tythes; and thou to number thy self, and take hand with them that are persecuting and casting slanders upon the innocent? And dost thou set forth thy Refuge of lyes, and dost not thou think that all people that read thy book made up with lyes, will not see it, that fear God, and know that will return upon thy pate, had there been no Reply to it? The day hath declared thee; a witness shall rise up in thee against thee and thy lyes, that is the Word of the Lord God to thee: What, you that be call'd Independents, now should be setting up your Refuge of lyes, and publish them to the chief Magistrates of the Nation, they will not refuge under them, who be under the shadow of the Almighty, who do believe and obey the Truth, and fear God! And what, you that be called Independents, sue men for Tythes, cast men in prison for tythes! O shame! cover your lips and faces; and you are they, the wicked Seeds-men, to sow your lyes abroad, and to proclaim thy self a lyar to all the Nation, to say that the Quakers deny prayer; dost thou not think all the Nation will see thee and you to be lyars, who have proclaimed your selves to be lyars, in saying the Quakers be Enemies to prayer. We are satisfied, and a thousand of people, concerning you, your lyes and slanders, and do see into what you run, and do beseech the Lord to forgive you, for you have a lamentable cup to drink; for you do not know what you have done in this great day of the Lord, and what you have

have ſtood againſt; and is it not a ſhame for thee and you that are called Independents, *to take Tythes of them, and to ſue them up to* London *for tythes, that you do no work for? and to caſt them into priſon that cannot put into your mouths, whom you do not labour for? Was ever ſuch a company of Miniſters of unrighteouſneſs known in any age? And is not all this your fighting againſt the Saints, and opening your mouths againſt them, becauſe they cannot put into your mouths, and give you tythes and filthy lucre, and gifts and rewards, and hire. To demand hire of them that have not hired you, is not this unrighteous? You know not what ſpirit you are of, nor what Cup you are to drink of; the Lord forgive you. And as for thy Book, all people that fear God, will be ſatisfied with reading of it. And I tell thee, and all them that are called* Independents *in the Nation, that are ſuing, perſecuting, and impriſoning unto death for tythes, that there is ſomething raiſed up in the hearts of the people, that will not believe lyes; and many of them are ſo far ſatisfied, that they know that your Books are but envy and malice, and ſtuft full of lyes and prejudice againſt the innocent, and the Truth; and ſome of you have a mad blind zeal in perſecuting and impriſoning to death, but the Lord will be glorified in your folly; who will carry his Lambs in his Arms; and the more you write and ſpeak againſt Truth, the more your blindneſs, madneſs and folly, and lyes, and diſlike to the people that fear God appears; and your ſpeaking againſt truth, hath advantaged truth againſt your folly and madneſs; but out of the mouths of babes and ſucklings hath the Lord ordained ſtrength, and the Lord and his high hand is with them. Art not thou and you ſuch as the Apoſtle ſpoaks of, that ſerve not the Lord Jeſus Chriſt, but your own bellies, who mind Earthly things, the evil Beaſts the Apoſtles ſpeak of, the ſlow bellies? Have not you all ſtained your ſelves with this? Have not your fruits declared your Earthly minds? and worſe than* Balaam, *who ſue them for tythes you do no work for? doth not this load the innocent? Are you them that keep the Goſpel without charge? O hide your ſelves for ſhame; the day is appearing that the evil beaſts ſhall go into Dens, and men ſhall go to their labour; but ye keep men from their labours, while you are abroad ravening in the Earth: Are you them that keep the Goſpel without charge, that now call your ſelves Miniſters, that are ſuing people for tythes, and if they will not give it you, caſt them into priſon? Now are you not clearly proved to be them that the Apoſtle bids us turn from, that are covetous, and make merchandize of the people, which have the form of godlineſs, but deny the power, which the Apoſtle bids us turn from, which teaches for handfuls of Barley and Corn, which have*

the love of money, which is the root of all evil, which while you have coveted after, you have erred from the Faith, and pierced your selves through with many hurtful lusts, which the man of God is to flye, as you may read in Timothy and Titus, who are given to filthy lucre, and strikers, and the covetous are disapproved to be Ministers of Christ. Now its manifest that you are given to filthy lucre, strikers and covetous, and do teach for filthy lucre, and will have lucre of them you do not teach to. Your glory is defacing, and your beauty staining; God will stain it, whose end is teaching for filthy lucre, you will force people to give you filthy lucre, and do not teach them: 'Tis a shame to speak of the things you do, how such peoples goods are spoiled who cannot give you Tythes or filthy lucre, which know in their consciences you to be the false Teachers for filthy lucre; take away that your preaching would quickly down; & this makes you so mad and enraged, like a Lyon that wants his prey, against them that put not into your mouths. Consider, there is a check come upon you; to the Light in all your Consciences I speak, which Christ hath enlightened you withall, which lets you see your Saviour if you love it, and if you hate it, it's your condemnation. And so I am clear of your blood, be it upon your own heads.

And as for William Jenkins Priest in Black Fryars in London who put forth his Epistle for the vindication of Clapham's Book, building his hopes upon it, that it would be of singular service to the establishing of those that were wandering, and against us; now this turned to the contrary, for it is of singular service unto us for making your deceit manifest unto the people from your own principles, and so those who consider the things therein published, & the answer to them, will labor to find a better foundation to build their faith upon; & they will see that they have long enough taken your words for a ground of their faith, which now the truth hath destroyed, that so every one may be brought to the true Foundation, him that hath enlightened every man that cometh into the world, & this is my desire to the Lord for those that read it, that with the measure of God in them (which hath no end but that God may be glorified) they may both read, understand, & then they will see what the wisdom of God is hid from, & what it is revealed unto, & the nature of the fruit of every plant will be known; for the fruit of the righteous is a tree of life, and he that winneth souls is wise. For this end have I written, to cut off the occasions of stumbling from the weak, that the way of life may be kept clear to all who desire to walk in it, and in all them that come to the way of life to walk in it, answering that of God in them, is my labour answered, and my reward received.

R. H.

MY Kingdom is not of this World, neither do I receive honor from men, ſaith the Son of God (*John* 18.36.) who treadeth the Wine-preſs alone without the City, (*Iſa.*9.6.) and of the people there is none to help him; and the Government is upon his ſhoulders, who is the Prince of the children of Light; and none of the Rulers of the darkneſs of this World, is any Officer in his Kingdom, which ſtands in righteouſneſs; neither have they who be not guided with his Light, any power from him either to bind or looſe in his Kingdom; but they who be in his Light, and in it walk, who be the Saints of the moſt high God, this honor have all they, to bind their Kings in chains, and their Nobles in fetters of Iron; and they be in the power, which is over the power of the Rulers of this World; and ſuch do witneſs Chriſt to be their Mediator between God and man, even the man Chriſt Jeſus, 1 *Tim.* 2.5. who thought it no robbery to be equal with God, *Phil.* 2. 6, 7. yet took upon him the form of a ſervant, who ſaid, I and my Father are one; and of him the Father gave record, and the record that God gave of his Son, is eternal life, and this life is in his Son, and this life is the Light of men with which all men are enlightened, *John* 1.4. and he hath enlightened every man that cometh into the World. He preached to the World with Authority, that every man in him might believe; and they that believe might not periſh, but have everlaſting life in themſelves; and they that believed not in him who had enlightened them, was condemned already; and here was authority in his doctrine, which the Phariſees had not in their doctrine, *Joh.* 3.18. for they knew not the Light which Chriſt had enlightened every one withal, which they that believed not in it, were already condemned with it; and ſo their doctrine ſtood not in that which did ſave and condemn, and ſo it was not in the authority of the Spirit, as the doctrine of the Teachers of the World is now, out of the authority, not turning people from darkneſs to light, which if they do not believe, is condemned already. And a doctrine is crept into the World, which is pernicious and damnable, being againſt the Light, and is with the

Light condemned. Of which ſort is one *Jonathan Clapham* of *Wramplingham* in *Norfolk*, whoſe violence and rage is ſuch againſt the Truth, that he hath not ſpared even the foundation of it, having charged both the Father, Son and Holy Ghoſt falſly, as I ſhall make it appear. And he hath alſo falſly accuſed the Apoſtle *Peter*, and the Church of *Corinth*, in his Book called *A full diſcovery and confutation of the wicked and damnable doctrine of the Quakers.* But he ha h more diſcovered himſ lf than us, and more confuted himſelf than us, as will appear in that which followeth.

As firſt, in his Epiſtle directed to the Protector, the honor which God will not give to another than Chriſt, hath he given to another from Chriſt, and ſo denied the Power and Work of the Son of God as Mediator, ſaying; *That the Magiſtrate is an Officer of Jeſus Chriſt as Mediator, in his Political Kingdom.* And he ſaith alſo in the ſame Epiſtle, *That the Magiſtrate muſt not be an Officer in the ſpiritual Kingdom of his Church.*

To which I anſwer, Chriſt hath not a Political and a Spiritual Kingdom; for the Kingdom of Chriſt the Heir of God, is but one, which ſtands in righteouſneſs; *My Kingdom is not of this World*, ſaith Chriſt, *John* 18 36. Now *Clapham* confeſſeth, That the Magiſtrate is no Officer of Chriſt's ſpiritual Kingdom, of his Church. Now to ſay that Chriſt hath a ſpiritual Kingdom, and a Kingdom of Policy, or Political Kingdom, is blaſphemy againſt the Son of God, and wil be taken notice of by the higher Powers. And to ſay, That the Magiſtrate is an Officer of Jeſus Chriſt as Mediator, is blaſphemy alſo; for what Magiſtrate in this Nation, or what Prieſt or people (beſides thee) dare own any to be joined with Chriſt as Mediator? Was there ever any ſuch a thing heard from any that profeſſe to know the Scripture, to tell of Chriſt having a Political Kingdom, in which the Magiſtrate muſt be an Officer, but not in the ſpiritual Kingdom of his Church? Then why doſt thou ſo often in thy Book preſs the Magiſtrate to exerciſe his Power to defend the Church, as thou calleſt it? This thy confuſion I lay open for the peoples ſake, that they may be wiſer than their Teachers.

Again,

Again, the Priest saith, *That Christ is the eternal Son of God, distinct from the Father eternally, &c.* And, *that the Spirit was distinguished from the Father and Son from eternity*; as in page 17. of his Book; and *that there is three Substances, and but one Divine Being.*

Anſ. Here thou hast shewed thy self to be brutish in thy knowledge, and to have no more understanding than a Beast which perisheth. Therefore let all People take notice, that Priest *Clapham* hath exhorted to try mens doctrines by the Scripture; therefore by the Scriptures he is charged to prove any such thing, as that the Son of God is distinct from the Father eternally, or that the Spirit was distinguished eternally from both the Father and the Son. Now this I also affirm, that the Devil which did not abide in the Truth, he is separated and distinguished from the Father eternally; but so is not the eternal Son of *God*, for he is in him, *John* 17.11. *John* 17.21,22. And again I say, False Prophets and Hirelings are from the beginning, and from Eternity distinguished from the Father and the Son; but so is not the Spirit of Truth: So I leave it to that of God in all people, that with it they may see and know which to believe; for Christ saith, *I and my Father are one*; and he is not Christ without God. Therefore that damnable doctrine is denied, which saith, That Christ the Eternal Son of God is distinguished from the Father eternally. For few in this Nation are so blind (besides Priest *Clapham*) as either to affirm or believe such a thing; or that there is three Subsistences, and but one being: Is not a Subsistence a Being? Therefore if any other of the Priesthood in *Norfolk* have joined with *Clapham* in his Book, or do own him in these things, cover your faces together, and be ashamed that your impudency and blindnesse do not lead you any more to blaspheme.

Again, *Clapham* saith concerning the soul, in pag. 21. *That the soul came indeed from God, but was not of the Being of God; and that the soul is humane*: And when I asked him, *Whether the soul was not immortal?* He said, *Yea, Humane and Immortal were both one.* To this I answer.

Anſ. Wo is unto that people whose Leader is a fool, blind and ignorant of God, of the Son of God, and of the soul of man, & of the *Scriptures* what they speak concerning these things

Now

Now if humane and immortal be both one, then every man that is come into the World, hath a humane body, then the bodies of all men that are come into the World, are immortal as well as the soul. But for your sakes who are led by such, I say, The first *Adam* was made a living soul, the second *Adam* was made a quickening spirit, 1 *Cor* 15.45. And you all have a Light from the second *Adam*, with it to see what the soul is, which was made living, and how again by Christ the quickening Spirit, it comes to be restored into the same Life; and with the Light of Christ you will see the soul, and see the Life which from Christ is manifest to quicken it up to the living God; and so then you will know the Scriptures, and the power of God, and that the Scriptures speak not of a humane soul.

Now the Ministers of Christ which are sent to turn people from darkness to light, and from the power of a Satan unto God, they are to watch over the souls of those who are turned to the Light; therefore you all in the Light wait to know the soul, and know the power of God which raiseth it up out of the death, and then you will be wiser than your Teachers, as *David* was; and then you wil not come shore of the promises which the Father hath promised, even the sure mercies of *David*. So in the Light all who wait upon God, come to the knowledge of the Son of God, and of the Soul, which is to be watched over, and then you come to that which is sure, even to the knowledge as *David* did, over all your Teachers, and so you wil come to know the key of *David*, which will open unto you that which is sealed up from your Teachers, and so come to know the one shepherd, and the one sheepfold, and the green pastures as *David* fed in; and then you wil not need the Priests meanings, being wiser then they, you having the key of knowledg, which they and the Lawyers have lost, as Christ hath said, *Matth.* 23 13. shutting up the Kingdom of Heaven against men, and from men now, as the Pharisees did then; so that you need not say, there were such then; but where are there now any such? I shall shew you one; as *John Claphum* in the 37. page of his Book saith, That Heaven is not to be enjoyed while we be in the flesh here. Now see whether he hath not shut it up from all men while they are here: But Christ who was annointed of the Father to preach the Gospel to the poor, said not so; for he

he said unto his Disciples, Blessed are ye poor in spirit, for yours is the Kingdom of Heaven, *Luke* 6. 20 *Mat.* 5 3. it was theirs, and they did enjoy it; neither did Christ shut it from the Pharises, but said unto them, *The Kingdom of Heaven is within you*, Luke 17.21. And if they had believed his words, they might have enjoyed and been Heirs of it, as the believers were. And the Ministers of Christ were to preach as they went, saying, *The Kingdom of Heaven is at hand*; and so they were not to shut it up from men, as the Hypocrites did and false Teachers, which say, It cannot be enjoyed while men are here. And here it appears that they shut up the Kingdom against men, and neither enter in themselves, nor suffer others, *Matth.*23.13. for if they entered in themselves, then they could not deny but that it might be enjoyed. And here is the Scripture fulfilled, *Matt.* 13.19. they shut up the Kingdom of Heaven against men, saying, None can enjoy it here; but Heaven is *God's* Throne, and the Kingdom of Heaven is within you; and so here as God hath said, *I will dwell in them, and walk in them, and they shall be my people, and I will be their God.* And the Seed of the Kingdom was sown, and was reaped amongst the Churches, and it was in them (that would not enter in it themselves, nor suffer others) as a grain of Mustard-seed, and in others it was as Leaven hid in three measures of Meal. And so the Kingdom was preached, and the Gospel in every creature, and there were parables of the Kingdom, and the World had it in the Parables in them; but they that did believe, had it in them, in the power, in the power, out of the parable: He that hath an ear, let him hear what the power speaks, then shall be witnessed that which is written both of the Power and of the Kingdom.

Again, the said *Clapham* hath charged God and Christ falsly in his Book, as that Christ dwells in his people two ways; first by his special spiritual presence. Secondly, By mystical union, and that is more than the former; bringing this comparison, *That one may dwell in a House, and have no union with it*; and saith, That God dwells in the Heavens, but hath no union with them; and that the union between God and believers cannot be comprehended by the Saints here as in the 24*th.* page of his Book.

Anf.

Anſ. Now let all take notice, and with the meaſure that God hath given you, to judge whether Chriſt can dwell in his people by his ſpecial preſence, and have no unity with them, as he hath affirmed. And again, judge whether a myſtical union be more then his ſpecial preſence, as he hath affirmed. And again, conſider that Heaven is God's Throne and the place of his reſt. And whether God can dwell in the Heavens, and have no unity with them, with his own Throne, and with the place of his reſt. And conſider whether there was ever ſuch a doctrine preached or believed among the ſons of men from *Abel* unto this day; there is no record of ſuch a Doctrine, neither in the Scriptures, Hiſtories, Heathens, Pagans, nor others; therefore it is now fit to be recorded or put in Chronicle, that all may ſee what a doctrine is crept into the World, and that all may ſee that Night is come upon all ſuch Prophets, that they have no viſion nor knowledge of God nor his wayes. And this is the man that hath ſet himſelf to oppoſe and gainſay the truth, and is a daily reproacher of thoſe that walk in it, yet profeſſeth himſelf to be a Miniſter of Chriſt; and thoſe whoſe hearts are upright towards God, is he reviling, comparing them to Papiſts, Hereticks, Scribes and Phariſes, Indians, and ſuch like; but to none of thoſe in theſe things before-mentioned, neither to Scribe, Phariſee, Pope, Turk, Indian, or Alcaron, can he be compared; for they have been all reſtrained by ſomething of God in them, from writing ſo blaſphemouſly againſt God, and Chriſt, and the Holy Ghoſt, the Soul, Heaven and Union, and the *Saints*, as he hath done: And ſo this is another *Goſpel* than that which was preached by Chriſt and his Apoſtles, and ſo by the *Spirit* of God to be accurſed for ever.

And whereas he ſaith, That the union between God and believers, cannot be comprehended by the *Saints* here, he charges a lye upon the *Saints*, and ſpeaks contrary to the *Scriptures*, 1 *Joh.* 1. 7. 1 *Joh.* 4. 15. 1 *Joh.* 5. 20. for the Saints did witneſſe union with God here; for he that ſanctified, and they that are ſanctified, were one; they ſaid they were of God, and the whole World lyeth in wickedneſs; & as he is, ſo are we in this preſent World; & they comprehend with all *Saints* the heighth, and length,

length and the breadth of the love of God, while they are in the world. Now whoever would have believed it, that the teachers in *England* had been so blind, or durst have spoken so contrary to the Scriptures? they professing them so much to be their rule, and learning so long, and studying so much to get the Letter of them, but now is found both out of the Letter and Life; but now the day of God is risen in his peoples hearts, and they are seen to be such before their books come forth: and now that which they were judged to be before they published themselves in print, comes forth; that all the world may see that the judgment of God is true from his servants, upon them, and that all the Rulers of the Nation may see that such are not fit to be held up, but be cried against; and if any should by a Law give such the tenth parts of mens estates, they may expect that by the righteous Law of God ten parts of theirs may be taken away and given to strangers; so if any people maintain this doctrine, they maintain that which the curse of God comes upon, and if they come not out from it, will be partakers of the plague.

And again, as concerning Hell, *Clapham* saith, *that men are not in Hell while they are upon earth.* And here is another lye.

Answ. The Prophet said while he was upon earth, *thou hast redeemed my soul out of hell*; and *Jonah* said, *Out of the belly of hell cryed I unto thee*, and so the believers doctrine was contrary to *Claphams*; for they knew both heaven and hell while they were upon earth, and a redeeming out of the one into the other by Jesus Christ.

Again, he accuseth *Peter*, saying, *that he speaks of the divine Nature being communicated to the Saints, but understands divine graces.*

Answ. The Apostle doth not speak one thing and understand another as the Priests do, for he speaks with the Spirit, and with understanding, and knows how to divide the word of God aright, who spoke unto them that had escaped the corruption, which is in the world through lust, and knew what it was to be partakers of the divine nature; but herein the wickedness of this Priest is manifest, who would keep people from being made partakers of the divine Nature, and would shut up the kingdom of heaven from men while they are upon earth.

Again, he accuſeth the *Corinthians* in the 33. page of his book, to be the ancient Hereticks who were baptized for the dead.

Anſ. Thoſe who were baptized for the dead was no Hereticks, neither did they deny the reſurrection of the dead, though *Paul* ſaid, *How ſay ſome among you, that there is no Reſurrection of the dead?* yet he did not call thoſe that were baptiſed for the dead, Hereticks; for thoſe that were baptiſed for the dead and ſtood in jeopardy every hour, did believe the reſurrection of the dead, and did wait for it, and did not deny it as *Clapham* ſaith, who hath proceeded on in his book, with many of the like falſe accuſations againſt us alſo: but it is a ſmall matter for us to be judged by ſuch a one, for herein is but Chriſts words fulfilled, *As they have done unto me, ſo ſhall they do unto you*: for neither Chriſt nor the Apoſtles, nor the Church of God hath eſcaped his accuſation; for (Luk. 6.26.) *Wo unto you*, ſaith Chriſt, *when all men ſpeak well of you, for ſo did they of the falſe Prophets; but bleſſed are you when men ſhall ſpeak all manner of evil againſt you, falſly for my names ſake, for great ſhall your reward be in heaven*: now though againſt us all manner of evil be ſpoken falſly in the Book before mentioned, yet in truth do we ſtand out of it all, and over it all, and our accuſer is found in the evil, and we clear.

And as for the 13. Sect. wherein he hath wearied himſelf for very vanity, hath he proved nothing againſt us, but againſt himſelf; in which he hath ſaid that we are enemies to the holy Scriptures, and deny Chriſt come in the fleſh, alſo his death and reſurrection, and that we have ſaid that Chriſts fleſh periſhed, and that we own not the man Chriſt in the Heavens, as *pag.* 11. and chargeth us to ſay, that he did not aſcend into heaven, is not at the right hand of God, ſhall not come to judge the world, *pag.* 12.

Again, *Whereas* Clapham *ſaith we deny prayer, the Lords Supper, and Water-baptiſm, and giving of thanks at meals, and ſinging of Pſalms.*

Anſ. This is falſe, as his own writing and confeſſion will witneſs againſt him, which in a former Letter ſaid, that I prayed three times at one Meeting, and now in this book ſaith we deny prayer. Here confuſion is grown into impudency, and lyes are made his proofs. Again, he ſaith we deny the Lords Supper, yet confeſſeth we own eding on Chriſts fleſh: Now Chriſt ſaith, *Except ye eat*

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my flesh, and drink my blood, ye have no life in you. And this is his Supper, in eating of which the creature hath life in himself. Therefore fly from idolatry; I speak unto wise men, judge what I say; the cup of blessing which we bless, is the Communion of the blood of Christ; and the bread which we break, is the Communion of the body of Christ: *For we being many are one bread and one body, for we are all partakers of that one bread*, 1 Cor. 10. 14, 15, 16, 17. *For the bread of God is he that came down from Heaven, and giveth life unto the World*, John 6. 33. *Then said they unto him, Lord, evermore give us this bread; and Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst*, John 6. 34, 35. *I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world* v. 51. *But the Jews could not belive this*, neither can this Priest, but saith we own feeding on Christs flesh, but deny his Supper, and so as blind as they: But by the life which we receive in eating of his flesh, and drinking of his bloud, are we manifest to be of those that feed at his Table, and cannot have communion at the Table of Devils, as the Church of God could not, 1 *Cor.* 10. 21.

Again, He saith that we own baptism with the spirit, but deny baptism with water: I answer, Who come to the baptism with the spirit into one body, they are come to the one baptism which the Saints witnessed, not laying again the doctrine of baptism, which was several, but witnessing the one the substance of the other, which was necessary to salvation; & so all those things in which the substance was signified, whether circumcision or water, is not denied in their time and place; when the obedience in them was from the command of the spirit, and not from tradition; but people now in the ignorance of God and his ways take up things by tradition, being both out of the command, and out of the substance; and such deny the substance where it is witnessed: & as for this Priest *Clapham*, he hath never ministred water baptism as it was ministred when it was a doctrine from heaven; for there is not one in all his Congregation that had first received the holy Ghost, nor believed in Christ before he baptised them with water, and so both the substance and the figure is denied in him: so that in that

in which he would accuse another without ground, is he upon good ground found guilty.

And as for denying to give thanks, that is false, for we are bound in spirit to give thanks always, to the Father who hath made us meet to be partakers of the inheritance of the Saints in light; and whether we eat or eat not, we give God thanks, and this we are come to witness, to pray without ceasing, and in all things give thanks, for so is the will of God concerning us, and in us is it fulfilled; and we sing with the Spirit and with understanding also; but such take *Davids* conditions which was made manifest unto him in the sure mercies of the Lord to him; and sing his deliverances whose soul is yet in the pit; and sing his prophesies, who never knew the spirit of prophesie in themselves; and say they have roared all the day long by reason of their sins, when as they have roared all the day long in fulfilling their sins and iniquities; and for the scorners to say, they have no scornful eye; and for the proud to say, they are not puft in mind; such singing we deny, which is without the Spirit, and without understanding also; For light is sown for the righteous, and joy for the upright in heart: so to the light with which Christ hath enlightned every one that cometh into the world, I speak, which tends to uprightness of heart, and unto holiness, without which no man can see the Lord; those things which are reprovable, are made manifest in the Light; and that which doth make manifest is light, which all who be out of it is in darkness and know not whether they go, nor what they profit; as many now in these days, being kept from the light and gate of truth by the doctrines of men, and so never come to read in the Lambs book of life; which first all must come to know the vials poured forth upon the earth, upon the Beast and his works, and his seat which is found standing in all them who be from the light they be enlightned withal. But the hour is coming, and now is, when all they that be upon the face of the earth may see the appearance of the Son of God, and may receive his power in the measure which his Father hath given them to receive him in; therefore every one who comes to see with the light of the Son of God, enter into that which you see to be of him, and out of that which you see to be of the World, that so the everlasting righteousness

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and peace you may poſſeſs in your obedience to what is made manifeſt, that you may come to ſee and ſavour the things of God, from thoſe things that be of the World; and as every one walks in the light, you will be as a ſweet ſmelling ſacrifice unto the Lord; and knowing and feeling the power of the Lord, with it the everlaſting door vvill be opened, and the vvell-ſprings of life, to the feeding of the plants of God with the uncorruptible food, which is every word which proceedeth out of the mouth of the Lord, vvhich vvill be received as that of God, in every particular is kept ſingle.

Again, The Prieſt in his 3,4,5. Section ſaith, *That we deny the doctrine of the Trinity, and that we hold equality with God, and the ſoul be one being with God, and corrupt the doctrine of juſtification.*

Anſw. For a Trinity of perſons, there is no ſuch doctrine in the Scriptures, neither the vvord *three Perſons*, nor *Trinity*, and ſo three diſtinct one from another eternally, as he hath held forth, ſaying *Chriſt is the eternal Son of God, diſtinct from the Father eternally, and the Spirit is diſtinguiſhed from the Father and the Son eternally.* This is a Tradition of men taught for a doctrine, but no doctrine; and in denying of that, vve do but deny *Claphams* tradition; but as for the Father, Word, and Spirit, which bear record in heaven, theſe three are one, and vvas never ſeparated eternally; for Chriſt in the days of his fleſh, vvhen he vvas in the vvorld, ſaid, *I and my Father are one*; and ſaid, *I in them, and they in me, that they may be one, as we are one.* John 17.11. & 22. and ſo this doctrine of the unity of the Father, Word, and Spirit, vve ovvn and vvitneſs; and as for our equality or unity vvith God, vve that believe in him are one vvith him, as the Scripture ſaith; and as Chriſt prayed for us that believe, *John* 17. 21. *that we might be one in him, and in the Father*; and unity vve muſt confeſs, for that is a doctrine affirmed by the Apoſtles of Chriſt, that as he is, ſo are vve in the vvorld; and he that ſanctifieth, and they that are ſanctified are both one; and ſo vve deny no doctrine, but vvhatſoever is a doctrine, vve vvitneſs it: And to ſay that vve corrupt the doctrine of juſtification, that is falſe, for vve are freely juſtified by his grace, and ſo do vvitneſs the doctrine of juſtification; and vvho are true vvitneſſes of it, do not corrupt it; but if vvhile vve ſeek to be juſtified by Chriſt, vve our

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ſelvēs be found ſinners, is Chriſt therefore the Miniſter of ſin? God forbid, *Gal.* 2. 17. but herein doth the Prieſts of the World corrupt the doctrine of Juſtification, profeſſing to be juſtified by Chriſt, while they themſelves are found ſinners, and ſay that God doth account them righteous in Chriſt, but unrighteous in themſelves, and ſo would make Chriſt the miniſter of ſin; and to juſtifie or ſave his people in their ſins, and not from them, and ſo by them the doctrine of juſtification is corrupted, and the Scripture perverted, and the grace of God by which the Saints are freely juſtified, is turned into wantonneſs, and ſo by their faigned words in hypocriſie, they caſt thick clouds and vails of darkneſs over the peoples mindes to keep them in ignorance of the redemption of their immortal ſouls, which is to be redeemed by the blood of the Lamb: they ſaying that the ſoul came indeed from God, but is not of the being of God; and yet in the 51. page tels of turning the whole frame of the ſoul to center in him again: if it muſt centre in him again, then it was in him before, and ſo let thy confuſion ſtop thy mouth. Now let all conſider in the light which comes from the immortal God, whether Gods being is not in life and immortality; and whether there is an immortal life, but from the ſame being. For God breathed into man the breath of life, and through the breath of life he became a living ſoul; Now the breath of life came from the life in which the being is: and ſo to the people I ſay, you have a light which comes from the ſame life, in which the ſoul lived unto God in the beginning, before death paſſed over, which light is made manifeſt to lead out of death, into the life from whence it came, and to witneſs again a living ſoul, and the breath of life, and ſo to be wiſer then all your teachers, and to know him who hath all ſouls in his hand, who breathed into man the breath of life and he ſo became a living ſoul, and when he doth the evil, the anguiſh is upon it; and to feed atop thoſe mountains which you have wandred after in the forgetfulneſs of God, having forgotten God days without number, *Rom.* 2, 9. But now the light is come and knowledge begins to increaſe and ſhine in the hearts of the children of light, to give them the light of the knowledge of the glory of God, in the face of Jeſus Chriſt,

Chriſt, and theſe things live in us. Therefore we are his witneſſes, who is the light and life of men, and did only for the ſeed ſake let forth our knowledge of the myſtery of God, that they may be gathered into the fold among the Lambs of Chriſt; for the day of ſcattering hath been long, but now is the day of gathering begun, wherein all they ſhall rejoyce that fear the Lord. 2 *Cor.*4.6.

And whereas many other accuſations are charged upon us falſly, for the name of Chriſt, by the Prieſt; yet ſeeing Chriſt the true Prophet hath ſaid it ſhould be ſo, becauſe they know not the Father nor him who hath enlightned every one that commeth into the World; therefore can we bear all things, being manifeſt unto God, and to all men to be witneſſes of thoſe things, which he ſaith we deny. His aceuſations are theſe, *That we deny the Reſurrection of the body, the laſt Judgment, Heaven and Hell, Are enemies to all the Ordinances of Chriſt, are not true mortified perſons, and our doctrine tendeth not to deſtroy ſin; That we are the common ſink of all Hereſies, and enemies to civility and good manners.*

Anſ. Our doctrine is the ſame as is teſtified of in the Scripture of truth; and where it is received, remiſſion of ſins is received, it being the ſame that our Example the firſt-born amongſt many brethren, the firſt begotten from the dead preached, vvhich Goſpel vve preach to every creature, vvhich Goſpel is the povver of God; and vvhere it is received doth both deſtroy ſin, and ſanctifie them throughout in body, ſoul, and ſpirit, and by it is the members vvhich are upon the earth mortified: for this is the povver that raiſed up Jeſus from the dead, and doth alſo quicken our mortal bodies by his Spirit that dvvelleth in us, in vvhich the Scripture is vvitneſſed, which was a Treatiſe of thoſe things which was knovvn and ſurely believed amongſt the Saints, and vvhich ſaith, they that are aſleep in the duſt of the earth, ſhall riſe, ſome to everlaſting life, and ſome to everlaſting ſhame and contempt: and from the true foundation, vvitneſſing theſe doctrines vvhich the Apoſtles did not lay again the foundation of: Repentance from dead vvorks, and faith tovvards God, of the doctrine of baptiſms and laying on of hands, and of the Reſurrection from the dead, and of eternal judgment, *Heb.*6.12. for vve having learned vvhat it is to be baptiſed for the dead, deny ſuch as ſay there

there is no resurrection of the dead; the first fruits of this Resurrection is Christ, 1 *Cor.* 15. 22. of which they that are of Christ are witnesses of these things, and they come to know each seed in the light, through the figures and through the parables. Now in the parables I say to you, that seed which you sow in the earth, whether it be Wheat or other grain, you sow not that body which shall be, but God giveth it a body as pleaseth him. If it be so in the earthly parable, then learn to know the seeds, and the nature of them, which God giveth to each of them, its own body; there is heavenly bodies, and earthly bodies; the glory of the heavenly is one, and the glory of the earthly is another: and so all being turned to the light, which you are enlightned withal, you in it will know the things that differ both the seeds, the bodies and the glories: and so let every one be a witness of what they profess of the things of God; for by the Spirit of the Lord have we received the knowledge, and so are made witnesses of these things which our brethren the Prophets and Apostles of Jesus Christ hath testified in the Scriptures; and though our way be called the sink of all heresie, as the Apostle was called the ringleader of the Sect of the Nazerens, and his way Heresie: yet in it do we worship the God of our Fathers; though the chief Priests do call it so, yet that doth not make it so, no more then it did in the Apostles days; for we are manifest to God in all our ways, and unto that of God in every mans conscience. Again, Priest *Clapham* accuseth us for working of miracles, naming several places in which they were wrought, in the eighth Section of his Book; so that all may take notice, that in whomsoever the Lord is manifest to make his power known in doing good, that is the object of his envy; so that it is manifest that he doth not despise us, but God and his power, so as if the power of God were not manifest in us, to convert, turn unto God, and seal, we should not be despised by him. And also take notice that the grounds of his knowledge of these things is reports that came to him, as himself declares in his eighth Section, and yet in the beginning of his book he saith he will lay nothing to our charge, but what he hath sufficient personal knowledge of himself. Now he hath not been personally present in seeing or hearing any of those things which he chargeth against us, as pretended Miracles, and so the beginning and end of his work is a lye; and in page 51. of his book

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he charges us with ſome in *Yorkſhire* poiſoning of themſelves in priſon, which is falſe, and he hath it but from a falſe report, and ſo hath no perſonal knowledge of it himſelf. And likewiſe he ſaith, *That the light that all be enlightned withal, is the light of reaſon and underſtanding; and that this light is natural, and that it is the light of nature, and that the natural light is the remainder of Gods image*, as in pag. 57.

Anſw. Here hath he fully manifeſted his ignorance of the light, and of Gods image; as firſt, Of the Light, calling it the light of reaſon: Now ſome are unreaſonable men, and ſo all have not reaſon; and ſome are Idiots, and ſo have not underſtanding. So then all are not enlightned with reaſon and underſtanding; but Chriſt calls it not reaſon nor underſtanding, but calls it the light which is the condemnation of all them that do not believe in it, and with it thoſe works which are wrought in God are juſtified, and that which is after the fleſh is condemned, and that which is able to juſtifie and condemn the creature in the ſight of God, according to their obedience or diſobedience to God, is not natural; for there is no other condemnation but the light, which whoſoever believes in it, are the children of it; and who are children of it, are children of God, and heirs of the everlaſting inheritance; and they that walked in it was the light of the World, and their light ſhined before men; and upon whom doth not his light ariſe, *Mat.* 5. 14? *Job*, 25 3. The wicked and deceitful man doth the Lord enlighten, they whoſe deeds are evil; though they that rebel againſt the light knows not the ways of it, nor abide in the paths of it, *Job* 24. 13. And many ſuch are in this generation; and are as *Job* did ſee that ſuch have light though they walk not in the paths of it; nor known at the ways of it, becauſe they hate it, but to the light in ſuch are we made manifeſt, and it ſhall witneſs us before the Lord. And ſuch as were fools, and ſcorners, and vvithout underſtanding, the Lord bids them return at his reproof, them vvho did hate knovvledge, and ſaid, I vvill pour out my ſpirit upon you, and make knovvn my vvords unto you; but they hated knovvledge, and did not chuſe the fear of the Lord, they vvould none of Gods counſels, but deſpiſed all his reproof; therefore ſaith God, they ſhall eat of the fruit of their

own way, and be filled with their own devices; for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, *Prov.* 1, 23, 29, 30, 32. Mark this is one with your case who hate the light which doth reprove you; by you the simplicity of Christ is turned away and despised, and your folly remains, who hate the light and calls it natural reason or understanding; but Christ calls it the light which is the condemnation of all them that do not believe in it. And again, to say that is the remainder of Gods image, which is natural, is blasphemy; for the image of God is spiritual, Christ the express image of the Fathers person; and if there be a remainder of Gods image in all men since the fall, as *Clapham* affirmeth, then there remains that which is spiritual in all men; but to him I say, let all flesh be silent from saying that the light, or any thing of Gods image is natural, for such things will not the Lord suffer unpunished.

Pr. Again, *Clapham* in the 12. Section of his Book, saith, *That God is said to be a respecter of persons*, and brings *Gen.* 4. 4, 5. to prove it, *The Lord had respect unto* Abel, *but unto* Cain *he had no respect.*

Answ. Abel was righteous, and *Cain* was wicked, and God had respect unto the righteous and unto the seed; and so it is now in all Nations, Kindreds, Tongues, and People; every one that fears God and works righteousness is accepted of him as *Abel* was: And God is no respecter of persons; for unto *Cain* God saith, *If thou dost well, shalt thou not be accepted?* so if *Cain* had done well, he should have been accepted as *Abel* was. So let God be true, and every man a lyar that saith God is a respecter of persons, when as the Scripture saith, God is no respecter of persons; neither did the Apostles respect any mans person, but declare against such as do, calling such filthy dreamers, which had mens persons in admiration because of advantage, and those were they which spoke great swelling words and separated themselves, sensual, having not the spirit, against whom *Jude* is a witness, *Jude* 8, 16, 17. and against such are we witnesses; and the Apostle *James* in his Epistle to the twelve Tribes, he is a witness against such that respect persons, and told them that the Law, which is light, would convince them that it was sin, and such was transgressors, and did not abide in the doctrine of Christ, hath not the Father

nor

nor the Son, as *John* witnesseth 2 *John* 1.9. and all such as do respect persons; now the Law of Christ which is written in the heart, whose Law is light, will convince them to be transgressors, and so the light which convinceth is one with the Apostles doctrine, but contrary to *Jo. Clapham.*

Pr. Which again saith, *That grace is a created thing, and that the Scriptures calls it the new creature,* and brings *Eph.*2.10. 2 *Cor.*5.17. to prove it.

Answ. Here is no such thing in these Scriptures as that grace is a created thing, nor that it is called the new creature: but the Apostle saith, *By grace are we saved through faith, and that not of our selves, it is the gift of God:* Now was that grace by which they were saved a created thing? if it was, prove it by plain Scripture, else stop thy mouth; for we have searched the Scriptures and we find no such thing; but we find that by grace they were saved, and that they who are new creatures in Jesus Christ, the grace of God was their teacher, as it is our teacher to deny all ungodliness and worldly lusts, and to live soberly, godly, and righteously in this present evil world, which grace is able to keep the hearts and minds in the knowledge and love of God, of all those who are taught by it, but is not a created thing.

Pr. That the principles of Christian faith is established upon the Scriptures, pag.74.

Answ. Faith hath but one foundation; and all who are believers, their foundation is established upon Christ, who is the Author of Faith, before any Scripture was written; *Jacob, Enoch, Abraham, Isaac,* had no Scriptures written to establish their faith upon; and when *Moses* and the Prophets had known, seen and believed, and from that wrote of him who was the true light, enlightning every one, that in him very one might believe; so every one, whether they have the writings of the Prophets and Apostles or not, yet they have that in which they are to believe, which if they believe not is condemned, and believing in the light, they come to be the children of the light; and here the first principle comes to be known of faith; and so the first principle of the doctrine of Christ must be known, before the doctrine be profest, and so all who know not the first principle of faith,

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are far from the faith; and who knows not the first principle of the doctrine, is far from a doctrine; and so the principle of a thing must be known before the thing; but the Scripture speaks of nothing that the Christian faith is to be established upon, but upon Christ who was glorified with the Father before the world was; by whom all things which now are, were made, who hath given us of his spirit: and to us it is given to believe and suffer for his names sake, as it was given those who were his true witnesses before us, and they did believe because it was given them to believe by the spirit; so faith is the gift of God, and many have the Scriptures which have not faith, which is the gift of God; and they which are turned from the faith, are pierced through with many hurtful lusts, have the Scriptures, and say they believe what the Scripture speaks: but this I say, that faith is the ground of the Scriptures, and not the Scriptures the ground of faith; and none can believe in Christ but they who believe in the light which Christ hath enlightned every one withal that cometh into the World; and all who own Christs Doctrine, who saith, believe in the light, that ye may be the children of light; which who believe in, shall not abide in darkness, but shall have the light of life, and shall not enter into condemnation; but who believe in any thing else, their faith is vain, they are yet in their sins; and he that lays another foundation for faith then Christ, let him be accurst.

Thus having laid before the people some of those things with which his book is filled, and for this end do I lay them open, that those for whom Christ died, and unto whom his love is reached forth to bring them to the Father, should not be corrupted with the unsound form of doctrine delivered unto them by their Priest: And again as followeth, I shall lay down some particulars which he hath held forth as affirmed principles in his book, which if you receive his testimony, you must believe as your principles also; but if you come to try them with the measure of the light that Christ hath enlightned them withal, then you will deny both him and them: therefore mark them as followeth,

1 *That the Magistrate is an Officer of Jesus Christ as Mediator.*

2 That

2 *That Jesus Christ hath a political and spiritual Kingdom.*

3 *That Christ the eternal Son of God is distinct from the Father eternally.*

4 *That the Spirit was distinguished from the Father and Son from eternity.*

5 *That the Father, Son, and Spirit, are three substances.*

6 *That the soul of man is humane, and that humane and immortal is both one.*

7 *That Christ may dwell in his people by his special spiritual presence and have no union with them.*

8 *That God dwells in the heavens, but hath no union with them.*

9 *That the union between God and believers cannot be comprehended by the Saints here.*

10 *That heaven is not to be enjoyed while men are here.*

11 *That the Corinthians who were baptized from the dead, were ancient Heretick's.*

12 *That the light which hath enlightned every man that cometh into the World, is the light of reason and understanding, and is natural.*

13 *That natural light is the remainders of Gods image in man.*

14 *That God is a respecter of persons.*

15 *That the grace of God is a created thing, and that it is called the new creature.*

16 *That the principles of Christian faith is established upon the Scriptures.*

I having here answered and laid open those things which is a mist of darkness over the peoples minds and understandings, whereas they are either received or believed, to the end that all who read it may come to that understanding which is a well-spring of life, and to the knowledge of that truth by which iniquity is purged out, and to the counsel of God in the heart, which is like deep waters; whereby judgment in righteousness comes to be set up, by which the simple and tender-hearted comes to be preserved out of the snares of subtilty and craftiness, to walk in the light of the Lord, which is the path of the just and the way of life, and all they are blessed with spiritual blessings that walk in it, for they shall be able to tread upon Scorpions; and the deadly poyson that is under the tongues and in the

hearts

hearts of the generation of Vipers and Serpents shall not hurt them; and this power shall all those be indued with which believe in the light of the Lord, answering that of God in all their consciences, which leads into a chast conversation before the Lord, ordering their conversations aright in his sight; and all such who be turned to the light with which they are enlightned by Christ, shall discern who serves God and who serves him not, in this day when many profess him, but few serve him in spirit and in truth, as he will be worshipped by them whom he hath chosen.

Necessary Questions propounded to the Priests to be answered.

1 *WHat is that in every man which the Gospel is to be preached unto, which is able to receive, believe, and obey it; which if not received, believed, and obeyed, is their condemnation?*

2 *And what and where that light is which every man must be turned unto before they can receive the remission of their sins?*

3 *And whether that be not in the Heathens which if they obey not will be their condemnation, though they have never heard nor seen the Scriptures, and what is it that is the condemnation of such?*

4 *And whether any things which is not spiritual and eternal, can condemn the creature from God for not obeying it?*

5 *And whether such have not the Gospel who have not seen nor heard the Apostles writings, and what the Gospel is which they that disobey, the wrath of God is revealed from heaven against, though they have not known the Letter?*

6 *And whether any be condemned for disobeying that which they do not know?*

7 *And whether that in all which are come into the world, by which they*

they are justly condemned, disobeying it, is not able and sufficient to lead them to life eternal, obeying it?

8 *And whether such who speak good words to the people, and they themselves be out of the life of them, be not deceivers, and cannot profit the people at all?*

9 *And whether ever any was sent of the Lord to preach that to others that was not fulfilled in themselves?*

10 *And whether the Gentiles have not that light in them, which justifies them that believe in it?*

11 *And whether thou be in the life of all that which thou preachest to others, and be a witness of it, if thou hadst not seen the Scriptures?*

12 *What is it to be baptized for the dead, and whether they who were baptized for the dead did not deny the resurrection of the dead?*

13 *Did Christ own the praying of the Pharisees in the Synagogues, or did he not call them heathens? and what was it that made them Heathens, seeing they were Jews after the flesh? Whether was it not their idolatrous worship and oppressing the people, and is not this your mark and proof by Christs words?*

14 *Is there any unrighteouser trade in the Nation then the Priests in selling the Letter, for they will have money of them that do not buy of them, as they have of them that have agreed with them, and hired them?*

15 *Is there ever a Tradesman in the Nation so unrighteous that sells his wares on the week day, as the Priests do on the first day, to take money of them, and compel them to pay money they sell nothing to?*

16 *Is there ever a poor hireling or hedger, or labourer in the Nation, that will force people that have not hired them, nor set them at labour, to pay them money? would not this be an unrighteous thing in those labourers and hirelings, as the Priests do take of them that have not hired them nor set them on work; is this a righteous thing, let all honest hearts judge?*

17 *Whether would not the Priests account it an unrighteous and unequal thing in us to compel them to repair our Meeting-houses in every County, and to give us summs of money? and if so, whether are they yet come to the royal Law of* Liberty, to do unto all men as they would men should do unto them; *and if short of the Law, much more of this Gospel?*

18 *Are not you them that eat mens bread for nought? Mark, eat*

mens

mens bread for nought, to whom you do nothing for, and to pluck it ont of the mouths of fathers and children.

I wish that you were either in the Law or in the Gospel, for then some of your practises, ways, or words, might be justified, which now they cannot; therefore learn wisdom while you may see your folly, which now is made manifest with the truth.

Richard Hubberthorn.

The

The Horn of the He-Goat *broken:*

OR,

An Answer to *Tho. Winterton* his Book, which he affirmeth to be, *A chasing of the young Quaking Harlot out of the City*; which if those that he writes against be not by it chased out of the City, then all may take him to be a false Prophet, which reads what he hath affirmed by his Book to be brought to pass.

To the READER.

READER,

THE time is come and coming, wherein the God of Heaven is setting up his Kingdome, which is not carnal but spiritual; and establishing his throne in righteousness, & the day is appeared and appearing, wherein all that oppose him shall be ashamed. Now when he is declaring his righteousness and his saving health in the Nations, and now the Man of Sin and Antichrist is discovered, and the hidden things is brought to light: and now when his enemies cannot hide themselves any longer, but their shame must appear who are covered, and not with the spirit of the Lord: Therefore I say, because the Lord in his mercy hath caused his marvellous light to arise in the earth, the Prince of darkness is angry, and all his subjects, because their judgment draws nigh, and their strength must be thrown down: And as the Lord hath made manifest his light more then in some generations past: Therefore the rage of the old Dragon is greater, and his Angels and instruments who are to be taken with the Beast and the false Prophet, and shut up in the pit, and sealed in utter darkness for ever, and therefore he is come forth in his power and his strength, and all his subjects every one with such weapons as they have; some with clubs, some with prisons, whippings, reproaches, and mockings: some with their corrupt sensual wisdom to oppose; some with lyes, and

slanders;

flanders; but all is at work to defend their Masters Kingdom, and would not have the man to rule (Christ Jesus) who will judge all their unrighteousnesse, and bring down the Beast out of his seat: amongst whom thou mayest see Tho. Winterton *sitting near his Master, unto whom he is fallen upon the throen of unrighteousnesse. In a former Book he denied any thing above nature to guide man; and in this his last book would judge of us by his evil consequence, and he hath denied that he hath any thing that is infallible; but he saith he judges by his imaginary faculty, and he judges us in the* 15. *page to be Harlots, because we speak plain language, as* Thou, *and so hath made all the holy men of God Harlots and Adulterers, who used the same; and so blasphemously against the spirit of truth hath set himself, and makes lyes his refuge, as the rest of the Dragons Army do: and therefore these few things mind, wherein his shame is laid open, and his lyes denied, and his sensual Queries answered, which rose from his imaginary faculty. And so take heed Reader thou come not in the way of the lyars, nor lend thy ear to the wicked; but mind the light of Christ Jesus, which will shew thee men of corrupt minds and corrupt things, and seeing in the single eye. In vain doth the Fowler spread his net in the sight of the bird. Try all things by measure of the spirit, hold that which is good. A friend to righteousnesse I am, and a lover of thy soul.*

R. H.

IN thy former Book thou hast been proved to deny the Father, Son, and Spirit; and denied that there is any thing in thee above nature: And in this book also thou hast made it manifest to be guided only by the naturall senses, and so to be sensuall, having not the Spirit: and so in this thy sensual wisdom without the Spirit of God, thou goest about to prove us to be the Harlot, and to be upon two dangerous designs; the first by our Doctrine, the second by the Sword. First, as from our Doctrine, to prove it, thou bringest four particulars, as first, that wee say;

That the peoples soules, understanding and reason, were carnall, fleshly and unto condemnation.

To which I answer, All people which hate the light of Christ as thou dost, and set up reason and imagination to be their guide, & knows nothing above nature in them, their senses are reprobate, and their understandings darkened, and their reason carnall and fleshly,

fleshly, which is for condemnation with the light: and to those that were sensual, whose reason was carnall and fleshly, did the Apostles minister condemnation, as thou mayst read in the Scripture, and yet that proved them not to be harlots; but their design in their Doctrine was, to exalt Christ, which is the true light, and lighteneth every one that cometh into the World, and our design is the same, against which no inchantments, lyes, nor fals accusations from Priest or Atheists can prevail.

The second particular wherein thou would prove us to be the Harlot, and our design to be dangerous, is, because we say, That *Christ lighteneth every one that cometh into the world.* And to this thou thy self in the fifth page of thy Book confessest to be a truth cleere from Scripture; and that this light discovers to every one (that will) both good and evill: and in the fourth page thou callest this particular, *That Christ hath lightened every one that cõmes into the World*, a pure truth; and yet thou would make the people believe that we were the Harlot for holding forth the pure truth; and so thy own breath as fire shall devou thee. And hereby the pure truth of God which we hold forth, is cleared, and thou broken to pieces by the stone upon which thou fallest. But all the Atheisme, and all the Priests doctrine cannot make the people so blind as to believe that holding forth the pure truth of God, will make us to be an Harlot, or our design dangerous,: and here thou hast manifested thy spirit, that all may see what we are accused for, and by whom, being accused to be harlots, hereticks, deceivers and deluders, blasphemous and dangerous, because we hold forth the pure truth of God according to the Scriptures; yea, so far hath God turned the wise backwards, and made their wisdom foolishnesse, that even our enemies and accusers are forced to confesse, that it is holden forth to the pure truth according to the Scripture, for which we are accused, as *T. Wimberton* hath done, to his owne shame and confusion.

The third particular from which thou would prove us to be the harlot, and our designs dangerous, are in these words, which thou sayest thou gathered from our Doctrine.

That whatsoever believers in this light, it is as a fire and a hammer to break and consume all carnall lust, and fleshly and selfish desires whatsoever, that now they cannot sin.

Ans. Here thou hast gathered that which we have not strewen,

and in thy imaginations thou hast gathered thy evill thoughts; conceiving of that which never was spoken from us as thou speakest it, *and now they cannot sin.* But this I say, that he that believeth in the light, and follows Christ who is the light, shall have the light of life, and shall never come into condemnation, if he abide in the light which comes from Christ, the Word which is as a fire and a hammer, which where it dwels consumes all carnall and fleshly lusts. And hereby it is easily known who have the word, from them who have but the letter. And whereas thou sayest that light is but to discover, and not active at all; here thou hast shewed thy self to be ignorant, both of the light and of the Scripture, which saith the light of Israel shall be for a fire, and it shall burn up and devour his thorns and bryers in one day. And this light was witnessed to burn and consume that which is contrary to it: and whereas thou sayest, that if we will be purged, we must seek somthing else, for light will not doe it, I answer, God is light, as in 1 *John*, 1. 5. and Christ is the light, *John* 8. 12. and if God and Christ who is the light, will not do it, then what else must people seeke unto to be purged? And again thou sayst, thou denyest that light or any thing within man or without man, doth or ever did so cleanse, purifie and make perfect the souls of men: and then thou addest, to make up thy darke saying, as that it were safe and convenient to allow them no other guide or director but the dictates of their own light & spirit within them: As for the latter thou mayst take it to thine own, for we deny all those which walks after their owne, whether thou call it light or dictates, for that which is their own is darkness, and not light; but those that follow the light of Christ, and deny that which is their owne for his sake we owne. And as for thy former, to deny that light, or any thing within or without man, doth or ever did cleanse or purifie and make perfect the sons of men: let all here take notice of thy Atheisme, who hath denied Christ and his light either either within or without men to do it.

The fourth particular by which thou would prove us to be the Harlot, and our designes dangerous, is in these words, *That now the Scripture is no more a guide for us to walk by, nor nothing without them, but the light within them, and that seeks after any other guide but that within him, is in the flesh still.* Which words are thy one, and was not so spoken by any of us.

But

But to thee I ſay, that the Scripture which did foreſee that which we now do ſee, we owne to be one with the light which was before the letter, and to be our guide in the way of truth: and this guide is within us; but by the Scripture letter without thee, thou neither ſees nor foreſees the things which belong to eternal life, which if ever any come to ſee, it muſt be by the light of Chriſt within them; and all who own this light, and with it is guided, cannot deny the Scriptures which was ſpoken forth from the light within.

Again thou wouldeſt accuſe *E. B.* to be changing in his doctrine from one thing to another, becauſe he ſaid, that all ſtrife and contention, and revenge, was of the fleſh, and of the Divel, and to be condemned with the light: which teſtimony is alſo true, and this teſtimony can we never deny nor change from. And whereas thou bringeſt his ſalutation to contradict that, where he ſaith, *Make war in righteouſneſſe againſt Gog and Magog, and prepare for the Lord.* Herein thou haſt manifeſted thy blindneſs, which cannot ſee the war which ſtands in righteouſneſſe, from that which proceeds from the luſt: but as thou haſt imagined carnally of all the things of God which was ſpoken from the ſame ſpirit: and ſo as well may thou make lyes, and pervert our words, as thou doſt the Scriptures: and now having publiſhed many lyes againſt us, thou makeſt a profeſſion of thy own condition, that all people may ſee from what thou judgeſt us to be in deluſion, thy words are theſe: *Now foraſmuch as I have not an infallible ſpirit, infallibly to interpret what may be intended in theſe revengfull expoſitions, notwihſtanding my imaginary faculty might find ground enough of bad conſequence in them, yet I ſhall leave them to better judgments*, as in the ninth page of thy book.

Anſ. Thy now leaving of us to better judgments, or to them that have the ſpirit of truth, will not excuſe thee for what thou haſt done already, that hath had nothing to judge us by all this while, (that thou haſt ſpoken and written againſt us) but evill conſequences out of thy imaginary faculty. How art thou fallen from what thou ſeemedſt to pretend againſt us in thy books! as if thou hadſt known that we had held forth falſe Doctrine, or intended a carnall war, becauſe we ſpake of a war *in righteouſneſſe*. But now thou ſpeakeſt plainly, that thou haſt not the ſpirit of Truth, truly to interpret what we intend in our expreſſions; but

leaves

leeves it to better judgments: Here thou hast manifested thy self a fooliſh builder; it had been leſſe ſhame for thee if thou hadſt not begun, then having begun in thy imaginary faculties and bad conſequences, and now confeſſeſt thou wanteſt the ſpirit of Truth; here thou haſt proved thy ſelfe to be the Harlot, and fit to be caſted out of the Citie, who doth raiſe ſtrife, accuſations and lyes againſt the truth of God from thy imaginary faculties and bad conſequence, being without the ſpirit of truth. Again, in thy anſwer to *E. B.* ſalutation, thou boaſts from thy imaginary faculty, and ſayſt in thy 11. page, *O thou proud preſumptuous, ambitious Quaker, whence is thy originall? thou art not yet ſeven yeares old, and art thou the only people of the whole creation, in the favour of the Almighty! therefore woe be to them that live to ſee thee proſperous to a many age.*

Anſw. Our original is before all ages, or the number of years, and before any imaginary faculties (which is thy rule) was, and this in time being brought forth, which before all times was, they who are found in their imaginary faculties, as thou art, the woe comes upon them; and thy woe and torment will increaſe, as the truth increaſeth; as it was from Chriſt to the Jewes, Scribes and Phariſes, in the dayes of his fleſh, who queſtioned the truth of his word from the youngneſſe of his yeares, as thou doſt his truth now, having nothing to judg with but thy imaginary faculties, having nothing of infallible ſpirit, and yet thou goes on accuſing us, that we deny all matter and form of worſhip. I ſay, where the ſpirit of truth is, which thou ſayſt thou haſt not, there is both the matter and form of the true worſhip owned, and not denied; which ſpirit we have, and know both the matter and form: but in thy imaginary faculties there is neither. And whereas thou ſayeſt, that we deny actuall obedience, and the authority of the Scriptures; that is falſe: for by that authority that gave forth the Scriptures, are we daily in actuall obedience to the Lord. Again, thou bringeſt ſeveral particulars, which thou calleſt the markes of the Harlot by which ſhe may be known: as firſt, in her language, which is to ſpeak the word *Thou* to a particular perſon in ſtead of *You*, thou wouldeſt make the language of the Harlot; then all the Prophets, Chriſt and the Apoſtles, did ſpeak the language of the Harlot; and then the Scripture is tranſlated in the language of the Harlot, which doth not uſe the word *You* to any

particular

particular person. But here thou hast made it more manifest to be without the spirit, and to speak from thy imaginary faculties.

The second mark is her weapons, which is, saying that people is carnall, and in the flesh, and that they know not the light of Christ, but stumble at the stumbling-stone, and are in the cursed ground, and that they cannot believe though the truth be declared unto them, they having not the spirit, but are in their sins. And this thou sayest is the weapon of the Harlot.

Answ. Now these words were all used by the Ministers of the most high God against the Harlot, as thou art manifest to be, who stumbles at the stumbling-stone as it is written, *Romans* 9. 32. *John*, 11. 9, 10. Here thou may see they which were no harlots told them they stumble at the stumbling-stone, and told some that they were carnall, 1 *Corinthians*. 3. 3. and the Prophets told them they had eyes and could not see, eares and could not hear, and hearts and could not understand, *Isaiah*, 44. 18. and this was no marke of a Harlot in the Prophet; but they whom he said was so, was Harlotted from the Lord, and Christ told them, that they were yet in their sins, and told them they should die in their sins, *John* 8. 24. if they believed not, and told them they were of their father the Divell, and had not known God, but was from beneath, *John*, 8. And these thing in Christ was no marke of a harlot, but they were harlots whom he so Judged, and so thy marks discover thee.

The third mark, Her presumption, attempting to share with the Almighty. And this which thou calls presumption, is to be guided by God; and hereby thou doth accuse all the Saints of God, for they all did so far presume as to be guided by God and by his spirit, and to say that all the children of the Lord should be taught of the Lord, and this was no presumption, nor no mark of the harlot, and they said, as he, is so are wee in this present World: and this was no presumption, nor the marke of the harlot, but humility; if thou were not blind thou would see it.

The fourth mark is, pretending to own the Scriptures, and speak much of Religion, and yet have nothing in matter, form, or essence.

Answ. This hath marked out thy condition, that pretends to owne the Scriptures, and professeth them, and hath not that Spi-

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rit which gave them forth, being guided by the imaginary faculties, and so without the power and effect of that which thou professeth: but we by that spirit which gave them forth, do them professe, and have the form, power, and effect, of what we doe profess, and so the mark of the harlot returns upon thy self, which is to presume without the spirit.

The first mark, her attendance, the ignorant and the lewd.

Answ. If this be the mark of the Harlot, try thy selfe; for who is more ignorant than he that wants the infallible spirit, as thou confesseth thou dost? For this marke of the harlot thou cleares us from in the sixth page of thy book, who there accuseth us of subtilty: and in the 16 page, of ignorance; and so thou multiplies thy confusion and ignorance. And for lewdnesse, thou may own the guilt of that thine self: for if thou were not both lewd and mad in thy divinations thou would not have so false accused those that have the spirit of God, confessing thy self not to have it; but that it is that thy folly may more speedily be made manifest unto all men, that the Scripture upon thee may be fulfilled.

The sixth mark, her kinred, and thats the Ranters, which thou sayest is the mark of the Harlot.

Herein thou hast numbred thy self, thy own testimony being a witnesse to it, and thy guide which is thy naturall senses, and corrupt reason, knowing neither light nor spirit of Christ within, and therefore no restraint thou knows from thy divers lusts, but both the Ranters and thou in your sensuall liberty is found, and by us you are both denyed; for from that kinred we are redeemed, and from all harlots marks.

The seventh mark is, she is the youngest of all Harlots, little above five yeares old.

Ans. If thou would prove us to be the Harlot from the youngnesse of years, as little above five, then thou must deny that which thou hast asserted against us in the 13. page; for there thou would prove us to be false Prophets from those fruits that Christ spoke of *Mat.*7.15. And if thou prove any thing against us from that in *Mat.* 7. then it is not from the youngnesse of years; for that is above five yeares since: so these confusions I return unto thee again, that thou may see that blindnesse and confusion is the signe of the Harlot.

Now as in anſwer to thy Queries.

Query 1. *WHether it be not lawful to preſuppoſe things t are not, to find out the truth of things that a And if ſo, then, &c.*

Anſ. It is not lawful for thee to intrnde into things wh thou haſt not ſeen, vainly puft up in thy fleſhly mind. Th that goes into things that art not, to find out the truth of thi that are, goes from God the Truth, that is, into a lye; and preſuppoſing things there, is not lawful; neither canſt thou ſ ought there; for nought brings forth its like, being gone f God that is.

2. *Whether there had been any need of Chriſt's coming in the fleſh*, Adam *had ſtood in his created eſtate?*

Anſ. Chriſt s coming in the fleſh is that everlaſting Cov in which the Creation ſtands, and in which *Adam* had his c. ted eſtate, and ſo there was need of that which gave *Adam* being and recovery.

The third and fourth: *Whether Chriſt reſtored to believers any m then* Adam *loſt? And whether there be any ground to believe that in this life hath more communion with God, or are more pure or perfe than* Adam *was in Paradiſe?*

Anſ. Art thou got above the Innocency in thy imaginations, and haſt the ground of thy belief to ſeek? Firſt, come down out of thy imaginations, that thou mayeſt feel the ground of Faith; till then thou art no believer; and thereby be led up into a perfect ſtate, to have communion with God in Paradiſe; till then, thou art not in that which *Adam* loſt, and cannot underſtand an eſtate above, nor believe it though it be told thee; that which now enquires, muſt loſe its life ere thou come into Paradice: God's ſecrets muſt not feed Serpents.

5. *Whether* Adam *in Paradiſe did not partake of that Light with which Chriſt lighteneth every one that cometh into the world?*

Anſ. The life of *Adam* in Paradiſe is the ſame, that is the Light of the World, wherewith he lightneth every one that cometh into the World; and of this *Adam* did partake in Paradiſe which gave him Light and Underſtanding, which when he

went into the selfish knowledge, he became brutish; and this is a witness against him.

6. *Whether this Light of Christ, and all other Lights (within man, if any there be) are not seated in the understanding and mind? And whether all mens surest Light is not conveyed through the fences to the understanding? And whether this will not more clearly appear, if considered, that stopping of the current of the fences, the understanding becomes totally dark as unto certainties, it having nothing there to nourish it, but imagination?*

Ans. In this thou shews thy confusion, with thy many lights, but hast lost the knowledge of the true Light, and so utters thy darkness; first asks if the Light be not seated in the understanding, and then asks if it be not conveyed through the fences to the understanding; but the surest Light is conveyed by faith thereof, born in the understanding, and not by thy sence; and to thy wits end that is carnal, must thou come, if this thou learn; for the mysterie is held in a pure conscience, and not in thy sensual understanding; and who knows this, hath their understanding enlightened by faith, and not by the current of the natural sences.

7. and 8. *Whether it argueth not darkness in the understanding to determine any thing real or certain, which was not conveyed by the sences to the understanding? Whether for want of this consideration, many have not been possessed with as strong a confidence of a certainty, as all their powers both of soul and body could procure, yea to the laying down of their lives, and yet a meer imagination!*

Ans. To determine any thing before the Lord, argues darkness in the understanding: But what he reveals in the Spirit of Faith, and leads unto by his light, and not by the sensual understanding; and for want of this consideration have many been possessed with a strong confidence of a certainty; and not having found their ends therein, have turned back again into deceit, ready to conclude there is no God, because he would not answer their imagination, who determined things in their own wills, before the guidings of his Spirit; and see if hereof thou be not guilty.

9. *Whether* John Lilburn *was not as confident that God owned him in his Religion opposing the Powers of the Nation, as* Saul *was in his design*

sign to Damascus? *And whether* Sauls *conversion to a Christian, and* John Lilburns *resolving to a Quaker, be upon one and the same ground?*

Ans. That *John Lilburn* was confident in his Religion, is plain; else had he not so long been deceived; and that God owned him in opposing many of the unjust Powers of the Nation, is as plain; else had not he lived to have been converted; and that the ground thereof is the same wherewith *Paul* was converted, is as evident as the rest, to them that are in the Light, and out of the imaginations; and your envy to him since he owned the truth, is no small Testimony of it; and so all things testifying together, the Tree will be known by its fruits to them that are not blind.

10. *Whether God did not convey this new Light or Dispensation to* Sauls *understanding through his sences, in that it is said he heard and saw, as a sure ground to build his faith upon? And also, whether he did not give him Power and Authority by signs and wonders, to convey to the understanding of those to whom he was sent to convert, a sure ground of faith also?*

Ans. Here thou hast manifested that thou art blind and in confusion; for the ground of faith is but one in *Paul* and these that were converted; and this ground of faith is not of man, nor conveyed from one man to another, but it is the gift of God, and Christ is the Author of it. In thy Query thou art speaking of the Light in which he heard and saw, being the ground of *Pauls* Faith, and the signs and wonders wrought by *Paul*, being a sure ground to convey faith to the people: If thou wert not blind, thou wouldest see, that in *Paul* and the people the ground of Faith is but one, and they that believed because of the Miracles, their Faith as thine, doth stand in that which is changeable, and is not from the true ground; but those whom *Paul* preached unto, he told them, that the Word of Faith was within them: The Word which he preached, and the Light was in them, and so he was to turn them to the Light and to the Word which was within them. And whereas thou asks, Whether it was not conveyed through the senses to the understanding: First learn to know where it is, and what it doth enlighten in thee, and then thou wilt know what is convey-

ed through; for as yet in thee thy senses are ignorant of it, though it shine in darkness.

11. *Whether if* John Lilburn *have received the same ground of faith so conveyed to his understanding immediately from God, as* Saul *had, or by some other whom God hath endued with Power and Authority to convey a ground of Faith, as* Paul *did, then far be it from me for blaming of* J. Lilburn *for being a* Quaker: *Otherwise, whether if he have not received the ground of faith aforesaid, whether it be not easie to discern, that* John Lilburn's *Resurrection is but a meer imagination or Quaking Delusion?*

Ans. Faith is the gift of God, and not the gift of *Paul*; and herein thou art blind: And Christ saith, Believe in the Light while ye have the Light; but he did not bid them believe in that which was of man, nor conveyed by men to one another: Yet thou confessest that it was conveyed to *Paul* immediately from God. Therefore seeing thou makest a difference, shew who did ever receive Faith, or the ground of it, and not from God, and what was the ground of *Abraham*'s Faith, and *Enoch*'s, before the Scripture-Letter was written: But the ground of *John Lilburn*'s Faith is immediately from God as *Paul*'s was; and therefore thou mayest cease blaming of him for his being turned to the Faith.

12. *Whether it be not easie to find out whether the Quakers doctrine be a dispensation of God, or a dispensation of man's will? Whether if it be of God, he will not take the same care for the divulging of it, as he did of his former dispensation? that is, by such evidences as no false Minister could procure; as when he commanded his Apostles to preach to the world, and to baptize them that believed, and to teach them to observe all things, &c.*

Ans. Although our Doctrine be of God, yet to thee and all in that nature, it is not easie to know, nor find to be so; for none knows our Doctrine whether it be of God, but he that doth the Will of our Father, and walks in his obedience; and it is manifest, that thou yet hatest the way whereby our doctrine is known; for thou having not the Spirit of Truth, how art thou like to know that doctrine which is of God, from imaginations? that which thou tryes withall being thy imaginary faculty; but that the Lord takes the same care for his Ministers

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now, as ever he did, is manifeſt even by ſuch evidences as no falſe Miniſter can produce; for never any of the falſe Miniſters which the Lord did not ſend, did turn any from their iniquity, nor from darkneſs to the light, nor from the power of Satan unto God, which now many do witneſs from the Miniſtry which God hath now raiſed up in this age, which is the torment of the falſe Prophet; for if it had not been evidenced in power and by the Spirit of the Lord, to be contrary to the falſe doctrine, eſpecially in turning people from the wickedneſs which your doctrine keeps them in, then it might have found favour amongſt you, and would not ſo much have been deſpiſed; but to us it is an evident token of ſalvation, and that from God, though ſon of perdition.

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The Rebukes of a Reviler fallen upon his own head.

In an Answer to a Book put forth by one *John Stetham* called a Minister at *Terling* in *Essex*.

WHereas the Ancient of days hath appeared, and the Lord God of Israel, and of his holy Seed for ever, hath in these our days, being his appointed time, stretched forth his hand to gather in his Remnant which hath been scattered and starved upon the barren Mountains, and he hath made known his Arm and Power in raising up his righteous Branch, and is bringing out of captivity his own chosen, that his own name may be exalted for evermore; and his marvelous light hath he caused to shine forth unto many that have set in darkness; and he hath cryed, Behold me, behold me, unto a people that hath not been called by his name; yea, from this time it shall be said, What hath God wrought? And who is like unto them that are saved by the Lord, a happy people? And blessed are they whom he hath chosen for his own Inheritance; they dwell in their Tents, and none can make them afraid; for there is no Inchantment against *Israel*, nor no divination against the Seed of *Jacob*; he that curses them, it shall return upon his own head; and he that defies them, shall surely be confounded in a day; for God hath spoken, and it shall surely come to pass, he hath said, and it shall not be revoked: They that wait upon him, shall never be ashamed, but his presence shall go before them, and his righteousness shall be their reward. Therefore O ye Mountains and Hills, wherefore are ye gathered together? ye high and lofty Oaks, and rebellious children, to what purpose have ye set your selves as in Array for Battel, against the Lord and against his Annointed? in vain have you sought divination against *Israel*, and to no purpose have you risen up to re-

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fist Mount *Sion*, whom the Lord is establishing and exalting above the Dominions of the Earth; and though many set themselves (and of the wisest too, in our age) to gainsay the truth, which is revealed, by subtil Arguments, and have travelled in pain to bring forth misty vapors, to blind the eyes of the simple, and have laid (and sought so to do) stumbling-blocks of iniquity before the people, by multitude of crafty productions and lying arguments: Wo unto you wise Writers and Scribes, you have taken away the key of knowledge, and have neither entered the Kingdom, nor suffered others to enter that would; what will be your doom? and what will be your judgement? Oh the heavy hand of the Lord will be upon you, your damnation sleeps not a moment. And whereas *John Stelham* (one of Gogs Army against the Lamb and his followers) a falsly supposed, and contrarily called, and unjustly named *Minister of the Gospel*, hath out of his corrupt, wicked, old, lying heart, (which he confesseth he hath) brought forth a large piece out of *Babylons* Treasure, of falsly collected, and falsly framed arguments, whereby he hath sought to offend the way of the Lord, but the rather hath burthened his own soul by his own wickedness, and offended himself, and made himself unworthy of life eternal, and is reckoned in the sight of the Lord, and proved in the sight of man, to be indeed sinful (*John Stelham*;) yea, he is numbred, and truly too, among *Babylons* children, and the Lyars and Hypocrites, whose portion is in the Lake, and not among the children of the Lord, for them he hath set himself to oppose, and by his subtilty secretly sought out Inchantments, and endeavouring to curse whom God hath blessed, he is accounted among the uncircumcised, and shall not dye the death of the righteous, neither shall his last end be like unto his, except he repent; yea, God hath kept him back from honor, and to shame and disgrace he is already promoted in the sight of all the Saints, and all his work is trodden down as a branch of a dead Tree, to be cast into the fire: And what though he hath travelled full ten Months, or more, yet his birth is imperfect, and the fruit of an *Egyptian* Womb, which hath obtained neither praise of God, nor favour of man: And what though his Arguments be many and subtile, through the strength of his divellish Wisdom, whereby he hath descended into the darkness to fetch up his stuff, and invent ed

vented in his mind, and framed in his evil thoughts, which hath filled his Volumes by his envious pen. And what though he hath taken seeming occasion against us by his industry, and bent his tongue to utter it as friendly and zealously, as may blind the single eye, and in as great hypocrisie and pretended righteousnes as possibly may: What then of all these things? Let him take this for an Answer in full to all his many Arguments, and to his whole Work, and whatsoever is brought forth, or may be yet lodging in his sinful heart ever to declare. *We are of God, and his Covenant is with us, and the whole World lyes in wickedneß; and he that is of God heareth us.* And this is enough Reply to all what he hath, or can say further against us. And this Testimony the Father gives of us, who hath chosen us in him before the World was; and let him and all our Adversaries know, That our Religion is in that which keeps unspotted of the World, and our acceptance with God is in him, who is the Light of the World, who exerciseth our consciences in all good things towards God, and towards man: And though we answer not, yet are we no worse, and though we answer, yet are we no better; praise of men approves us not to God, nor dispraise of men makes us not sorrowful; but our peace is in the Father, whether the World do us love or hate, or praise or dispraise us.

And first of all, like unto *Rehum* and *Shimshai*, and their companions, he appears with his Dedication much like unto theirs, from the same Spirit, and unto the same end, as may be seen *Ezra* 4. 9, 11, 12. *&c.* and in the manner of *Amaziah* Priest of *Bethel*, unto *Jeroboam* the King, with a Message much of that nature, as in *Amos* 7. 10, 11. *&c.* And this man with his feigned flattering titles, appears to the chief in Authority for approbation of his Work, that men may accept it the more: But that's little worth if God accept it less; and in much secret hyyocrisie hath he uttered the intent of his mind in less than a sheet of paper, to the Protector and Council of State, whom we hope in for more honesty than to believe lyes, and the indictments of a sinful wicked heart: Well, but if they will harden their hearts to believe unrighteousnes, they shall be filled therewith, till both the ancient and honorable, and the false Prophet that prophesies lyes, which is the tayle. *Isa.* 9. 15. be consumed together, [illegible] the Dominion shall

be given into their hands: then among his flattering titles, he ſeems ſecretly to Complain of Abuſe made of the Preſs, for the ſpreading of Anti-ſcriptural, and Anti-chriſtian Errors, as he ſaith: Indeed his own works do prove his words true, that the Preſſe is abuſed, which hath by his Pen ſcribled ſo many Lyes, Reproaches, Slanders, and Errors, and the Preſſe the inſtrumental cauſe of ſpreading them abroad, whereby the Preſs hath been abuſed, to the diſhonour of Religion and Piety, if not to the diſhonour of Authority alſo. Then he ſeems to hint at the Cruelty and Outcry of many, for crying Club-law againſt the men called *Quakers*; but whether with approvement, or otherwiſe of it, his mind is not uttered; however by the Lyes and Slanders enſuing out of his owne mouth, it is eaſily proved, that he is of that very generation of perſecutors; though he ſo well do not approve of Perſecuting with the hand, yet he allows, and himſelf is guilty of perſenting with the tongue, which is one in nature; ſo that hereby the great hypocriſie, of this man appears, in condemning others ſecretly of what himſelf is guilty of openly; then he is pleaſed (though the Lord be vexed) to caſt forth his peeviſh ſmite againſt the light of Jeſus Chriſt, wherewith every man in the world is lighted, in words thus venomouſly uttered, that perverſe Principle of their (*viz Quakers*) ſelf-adoring light: Will the Protector and Council believe this, or will they promote him to honour or magnifie him, becauſe of his opprobious ſpeeches againſt the light of the Son of God? let them anſwer and teſtifie againſt him, for blaſphemy, who hath in his haſtineſſe uttered his envie and wickedneſs, and no leſs then denied the Lord that bought him, in calling, and ſhameleſly ſtiling the pure light of Chriſt, the Way, the Truth, and the Life, *Perverſe Principle*, and *Selfe adoring light*: and thus it is manifeſt the Preſs is abuſed by ſuch an Anti-ſcriptural, and Antichriſtian error, proceeding out of *John Stelhams* old heart, and manifeſted from his Pen; then with his lying Meſſage he follows after his flattering titles, and ſayes ere long the Lord himſelf will rebuke them (*viz Quakers*) to ſilence, that they ſhall neither write, nor ſpeak ſo preſumptuouſly &c. If his Lords believe this Meſſage, they ſhall never bleſs him, but in the end curſe him, when the production of his lying Prophefie appears, which is deceiving of their Soules, and will prove a curſe upon them, and poſterity, and is feeding of them with hopes of vanity and lyes, and on his owne head ſhall his falſe viſion fall; a Rebuke into ſilence

ſhall come upon him, the ſin is his; writing preſumpuouſly, and arrogantly, and the judgment thereof ſhall he feel, and all that believe him; truth ſhall be eſtabliſhed, and his lying tongue is but for a moment; then his lye he adds to his Meſſage which is that the Lord Jeſus is fighting againſt them (*viz Quakers*) with the Sword of his mouth, &c. What wicked preſentation is this to the chief Rulers of Nations! even lyes, one heaped upon another, to ſuggeſt into the minds of men, to ſtir up wrath in their hearts, againſt the juſt: nay, Jeſus is our Prince of peace and righteouſneſs, and is with us, and fights for us, and who can be againſt us? none but ſuch as are his enemies, and have denied him, and his light; and counted it a perverſe Principle. O how fain would *John Stelham*, (ſinfull indeed) gaine a Kingdom by flattering, and have praiſe of his works by his Lyes, which he hath made his Refuge, and his Weapon too! they that believe him ſhall periſh with him; thats all that may be ſaid! his flattering titles and words of guile, may gain upon the wicked, but the juſt man is preſerved from the fury of a deceitfull tongue; then his (ſuppoſed) humble Supplicate after his falſe Viſion and lying Meſſage is, That every perſon whatſoever, may not impute, ſtrike them (*viz Quakers*) Corporally, &c. This appears fair in word, if his meaning was right; yet while he ſupplicates, That every one may not, though whether he means any one may not, (I determine not) ſtrike them corporally, &c. Yet to publiſh his Lyes, and Errors, and Slanders, he would have liberty, & this is but ſo much more ſecretly to ſtrike in the greater hypocriſie, in more crafty ſubtilty; and indeed, well may the Prieſts of *England* be aſhamed of what hath already been acted, as to ſtriking and cruel abuſes, and works of that nature; the blood of many harmleſs hath been ſpilt wofully in ſtreets and Steeple-houſes, through the means of the falſe Prophets, & it may be they will now take another Weapon, ſeeing that hath failed, and not wrought effect; no more ſhall any formed weapon againſt the innocent; and though ſome of them have ſhamefully cried, Fight Lads for the Goſpel; others may with as much hypocriſie write for the fighting lads, and in as great deceit: And then he gives an Exhortation in his Supplicate, and ſaith, Be pleaſed to let them (*viz Quakers*) know that we are guarded by a better Law, then what they upbraid us with; its time to be aſhamed that you have been ſo long guarded by a Popiſh Law; yet the ſecret crafts of this man is noted, in this ſubtile ſuggeſtion; a

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bter law would he have? what doth it too much ſhame you, by the name of Popiſh Law, and would you be leſſe diſcovered, if the law of the ſame virtue, were of another Authority then Queen *Mary*, and of another Dominion than the *Pope*? therefore a Law from the *Protector* he would ſupplicate, if poſſible, That how ever we may not have liberty to deliver our Doctrine in their Aſſemblies, as he ſaith; and this evill man, and decever, who waxes worſe and worſe in his way, impudently ſlanders the way of God, & reproaches the Doctrine of the Goſpel of Chriſt, and would wickedly make men (more honeſt than himſelf) believe, that theſe mens (*viz Quakers*) Tenents, as he ſaith, are as reprobate ſtuff of the Jeſuites, their blaſphemies as horrid as the Popiſh Paraſites: O the wickedneſſe and impudence which hath appeared out of this mans heart in thoſe few words! wickedneſſe in that his words are lyes; and deviliſh, and impudent, in that he dares thus to appear to an Authority, with the Dedication of Lyes; Let him take notice of this, we are cleer from his falſe Accuſations, and of Popiſh Doctrines; But they that are one with him, are not from being guarded with a Popiſh Law; and theſe are truly *Romes* Subjects, who are guarded with his Law; more than we are *Romes* Emiſſaries, which ſcarcely he would caſt upon us, and make the *Protector* and his Councel believe it, if their hearts be ſo hardened: But better is thought upon concerning them, though *I.S.* would make them evill, ſuggeſting evill into their hearts: But a falſe Prophet is known by his Lyes and Slanders, and ſecret ſmiting; and then he ſaith, He would have ſome of this Sect (*viz Quakers,*) *more narrowly watched, &c. and ſtigmatized*: Oh cruelty! out of the abundance of the heart his mouth utters, like a Pot boiling, with anger that cannot contain it within the mouth; what lodges in the heart of this man, conſider; what leſs, then in their hearts, who were Queen *Maryes* Jeſuices and Prieſts, if the *Protector* and Councel would anſwer the cruel intent of his mind, as Queen *Mary* did theirs? *Balaam*, or worſe he is; or he hath ſought inchantment, and would curſe before they ſent for him to doe ſo; but it ſhall return on his owne head, who is watched againſt for a Wolfe and Devourer, and ſtigmatized for a Deceiver, and falſe Deviner; one who art marked for a falſe Prophet, and known to be ſo, by every one who is taught of God; and in the end of all this ſecretly uttered wickedneſſe, and cruelty, inſinuatingly expreſſed to ſuggeſt evill into the minds of

men more honeſt than himſelf, he wiſhes for Bleſſing upon his Highneſs and Honours, that they may diſcern true Spirits from falſe, ſuch who proceed out of the mouth of the falſe Prophet, from ſuch as proceeds from the Father, and from the Son; indeed of ſuch a gift of diſcerning they have need, and by the fruits they may try every Spirit; & in a juſt tryal, by juſt judgment, are thou tryed, & they ſpirit is made manifeſt, to be the ſpirit which proceeds out of the mouth of the Dagon, who wars againſt the Saints, and out of the mouth of the Beaſt, who hath many Heads & many Horns, which Beaſt aroſe up in the Apoſtacy ſince the Apoſtles days; & thy ſpirit is made manifeſt to be the ſpirit of the falſe Prophet, who deceives the Nations, for thy fruits doth diſcover thee a lyer; a ſlanderer, a perverter of the right way of God, art thou proved, and ſuch things proceeds out of the mouth of the falſe Propher, & ſo let them beware of thy ſpirit, who art not guided by the ſpirit of Chriſt Jeſus, nor of the Father, but a worker of darkneſs, & a reviler of the light of Chriſt, calling it (falſe Prophet-like, as being led with the ſpirit of the Dragon, & the Beaſt) *Perverſe Principle*: We have meaſured thy ſpirit to be as I have ſaid; and he that ſpeaks otherwiſe, ſpeaks as a lye; and if the *Protector* and his Councel believes otherwiſe, they believe a lye, and cannot obtain a bleſſing, though thou with thy lying ſpirit pray for them, whom God (the Father of bleſſings) hears not, but is againſt thee; and this is my prayer, the Lord rebuke thee, & thy wicked tongue, and give the *Protector* and his Councel a better underſtanding than to believe thee; elſe will the Lord make them curſed to themſelves, and to the Nations; of them my heart hopes better things, and this might ſerve for a full Anſwer to thy whole Book; and by this little of thy work that I have viewed, and turned unto the figh of all, art thou diſcovered to be an enemy to God, and a ſecret envier of his people; and by what thou haſt ſaid it appeares what the reſt of the whole matter can be; an evil ſpirit cannot bring forth good works; but yet a little further, is my matter unvayled for the ſake of the upright.

And further, *J. S.* after his wicked Preſentation to the Rulers of this Nation, with lyes and evill Speeches proceeding out of his old heart, he writes an Epiſtle (out of the ſame heart) to the Church, as he calls them, wherein is many words uttered, but altogether tafted with that leaven of his malice, againſt Quakers and Quakeriſm, who

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seemes to be the greatest burthen upon his evil heart, because truth is among them, & if truth go on, his deceit wil be more made manifest, wither, and perish; and so as subtilly as may be he would defend himself in the sight of his Church that his shame may not appear before them (it may be least his Hire should be abated) and he seems to cast a cloak upon them; but whether out of pure love to their Soules, or for his owne Gain, & such a sum of Money, God knowes; however the least Child in the truth dwelling in the light, sees his length, and can measure his state, & knows that good cannot come from an old lying heart, & he speaks something of wondering after the beast and false Prophet, but hath not described what the Beast is, and the false Prophet: And I refer the Reader to a Book called *The Measure of the Times:* wherein the Priests of *England*, such as *J. S.* is reproved according to the Scripture, to be the very branches of the same Root of false Prophets which all the World wondered after in *Johns* time; & though he speak much to his Church of Christ without, and of his birth, blood, and his righteousnes, and justification thereby, &c. but to all that, I say, All are Reprobates but such in whom Christ is within them, and none are justified but such, nor hath any part in the inheritance of God, though they may profess never so much of Christ without; and what he hath done for others, yet except he be within them too, to change and renew them, and give them power over all their sins, their profession of him is vain.

I am no picker of Quarrels; else many of his words might be searched, which I run over hastily, knowing his voice to be the voice of a stranger, and not of Christ, who never made use of an old sinful heart to pen Epistles to Churches.

But into this lets search; he saith, Christ blesseth Infants-Baptism: Where, or when, I aske proof of this, and till then I say *J. S.* hath belyed Christ, and the generation of the just; Wel may he bely us, when he hath bely'd Christ, who could not ble's that which there was not: there was no Infants baptism that ever we read of in his dayes: sure people will be more wise than to be established through Lyes; else their sin be upon them, if through hardnesse of heart they be given up to believe Lyes, that they may perish.

He speakes of a well ordered Conversation; Inded this seems Hypocrisie, to exhort others (their Churches) to that which many of the *Independent* Teachers have not thmselves, who are Hirelings, and takes Guifts, and Rewards for Preaching, and is in the way

of all the Deceivers of old; and they that do these things have not a wel ordered Conversation, but a Conversing with the generation of ungodly; & when we read the plain words of Christ, *Luke* 17. *The Kingdom of Heaven is within you*; he saith, we madly wrest the reading of the words, when we neither add nor diminish; now he seems to say, It is the Kingdom of Heaven among you, and not the Kingdom of heaven within you; and so blames the Scripture, and confounds the doctrine of many of the *Independents*, who say, the Scripture is believers Rule; but he seems to charge the Scripture with false translations, and therefore is subject to alteration, and so cannot be the Rule of Believers according to his own account; & thus by wicked men are we blam'd when we do not speak according to Scripture language, and now as wickedly charged by *I. S.* for speaking just in the Scripture-expressions; with madly wresting the words; but thus it was before; & whatsoever we do now, by enemies must be reviled, and our words abused, contrary to our innocent intents.

Then in the end of his Epistle, he desires the Prayers of his Church, that his Reply may be accompanyed with power according to the truth of it.

Indeed so it shall, and no more; according to the truth of it, which is very falshoods and deceits; so shall the power of the Lord confound it, and turne it into folly and confusion, as may be seen by a sober man, who this following doth with patience read, and weigh.

Then many things is uttered by him in his Epistle to the Reader; he seems to shew, he saith, how *R. F.* and his Associates have made up *A Litter and Fardel of Erroneous Divinity*: and secretly charging us with making up of what we professe from some Writers before us.

But to this I answer, His reproachfull words *Litter*, and *Fardel*, and *Erroneous*, we beare with patience, rather rejoycing that we are accounted worthy of the reproach for the truth sake from an envious man, then to be angry with our reproaches: But however, let him and all our enemies know, what we professe and bear witnes of, we receive not from man, but from God; even the Gospel which we testify of, by the revelation of Jesus Christ in us we received it; & informs others to the same door, which is, by our Ministry, that they may receive the same: and this is but his poor shift, to undervalue the power and truth of Jesus, in the sight of men, who would

would falsly make men believe, That our Doctrines are but the spawn of many ancient Errors, as he saith, brooded by some Modern Writers, when as the Doctrine of Christ & the Apostles we bear witness to by the same spirit, & not to any other Authors who were without the Spirit of Jesus: & all these shifts saves not the Priests of *England* from being discovered, & their deceits & abominations to be made manifest by our Light and Doctrine, which is the Light of Christ, and the Doctrine of the holy men of God before us.

And further, his wickedness appears by reproaching and reviling dead men, such as *H.N. Jacob B. W. E.* with others, whom I confidently believe were men in their Generation more honest than himself, and more upright with God, and sincere in what was made known to them, then this same reviler who is set to revile both living and dead, if they do but crosse his fancy: Let all men take notice of these things, and of his rebukes, with an evil heart, whom the Lord doth and will rebuke by the Spirit of his mouth, in the day of his just judgmens, who art a reviler of the just both living and dead: and all alonge in that Epistle, as in the rest of his Book, which is the Rebukes of a Reviler, he bends his very tongue, as the poyson of Aspes being under it, against the Quakers, reckoning them with the Papists, and such others; but this is but as the Pharises his fore-fathers did, who numbered the Son of God, and condemned him with transgressors, and betwixt two thieves.

And in the end, he desires his Reader to receive in love, what in his Book *is found agreeable to the Spirit of God in Scripture truth*; agreed; so let it be, and therefore many things in his Book, which is not given forth by the Spirt of God, nor according to the Scripture truth, which the honest Reader may find upon a serious reading and search with the Spirit of God, & according to the Scripture, is to be judged and condemned, & not received, what shall the honest Reader receive this for truth, That the Light of Christ Jesus is *A Perverse Principle*? and that Christ blessed infants Baptism, with very many such like things of the like nature proceeding from the same spirit, which is proved not to be of God, but of the Devil; for every tree is known by his fruit, & every spirit by its works, & words: many other things more devilish, if more devilish can be, he charges us withal in a most unreasonable manner, that our Religion is the Port of *Babel*, and that Jesuitical Plots and Designs are carried on by some of us; and Quakerism is built upon the fourfold pillar of Papistry,

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with such like;the very transcribing of his words shewes his wicked spirit by his unsavoury words;which things we do deny in the presence of the Lord,and are cleare in his sight from these deviliſh accusations, though *J. S.* play the Devils part, in this *E*pistle as well as in his whole Book:& is an accuser of the brethren,& is to be cast out and judged with the life of God; and to give testimony against his lyes and slanders is sufficient Answer, & the next time he enterprises the like Work,we demand of him witnes of his words, what these Jesuitical plots and Designes are,we do carry on;Which slander is so diveliſh,could he prove what he sayes,his words would take away our lives;but to raise the uncleane spirit against us,though the Nations is truly supposed the purpose of his words, and not being content with what he himself can believe us in, his work reaches to raise the rage of whole Nations to execute their fury as well as his own upon us,and so his words gives ground to all the wicked that doth believe him(for none else can)to persecute the people,& way of the Lord,under the false account of being Plotters, of haveing ill Designes,which thing we stand witnesse against,& seek the peace of all men,though he have bent his tongue for Lyes, and brazen'd his face to utter them without fear or shame, to suggest evil into mens minds that they may harm the upright;bnt it is known by his words what lodgeth in the heart of such a person,who thus openly & impudently doth slander just men to the taking away of life,if any were so diviliſh to witnes lyes and slanders,as he is forging of them,and declaring of them,& that to the *Protector* and his Council too; but from these things we being clear, are the more ready to bear his Lyes with Patience,& doth not pray for fire to devour him,though he be our enemy and the Lords,but rather wishes his returnig from his ungodilness , than a destruction upon him in his ungodliness; & whereas the subject of his matter invented in his mind & brought forth into view,is a going about to prove that in 22 particulars mentioned by him,we do contradict the Scriptures;but his ground is false from whence his whole work proceeds; for not in any particular of what is mentioned do we contradict the Scripture,though his whole work be founded upon this thing,of our cotradiction to Scripture; and while we be proved in the sight of the Lord,we reckon his slanders to be rather a testimony to us, that we are of God,then a discouraging of us in the wayes of God : and we do not allow that *J. S.* be our Interpreter , and the Expositor upon our words :

words; for then no question but he will judge out of his prejudicial mind, false judgement, and pervert the innocent words into contradiction of Scripture, and of our selves; but to the single mind and Witness of God in every man we appeal for judgement, and do in the sight of God commend our selves to every mans conscience, and beg not belief of any, but know all that be in the Light of the Son of God, witness to us, and feel our Doctrine to be the Doctrine of godliness, reaching to the Witness of God in every one, whereby we are a good savour to God in all: And though *J. S.* judge our Doctrine to be Scripture-contradictions, yet his judgement is but out of his old lying heart, which can bring forth no better than it self, even false judgement and lying words, which out of it hath plentifully abounded in his false rebukes, therefore let the Reader first search into the ground from whence his Work and Judgement doth spring, and try if an old lying heart, and sinful wretch (as he confesses he is) can bring forth good fruit: No, we matter not what his judgement of us be, when as we know the heart is corrupt from whence it doth spring; not in the Light of the Spirit of God do we in any one particular insisted upon by him, contradict the Scriptures, though by his dark mind so he wickedly judgeth of us, even as the Pharisees, his fore-fathers, did judge of Christ to be a blasphemer and a contradictor of *Moses* and the Prophets, who did fulfil them, and put them to an end, and not destroy them, nor contradict them in the sight of his Father, though to their corrupt judgement; and Christ tells them that they erred, not knowing the Scriptures nor the Power of God, who had old lying hearts, and were sinful wretches, even such as *John Stelham* hath confessed himself to be; and therefore his words and judgement, and theirs, is like to be all of one nature, judging Truth to be Error, and the Way of God to be Heresie and Blasphemy; this the Pharisees did of old, and even thus doth *John Stelham* and his companions do at this day: But why should any be troubled hereat, seeing herein Christs words are fullfilled upon us, who said, *They shall speak all manner of evil falsly against you for my Names sake?* And so hath this man done with his light, scornful spirit, and fulfilled Christs words, who because he hath not known the Father nor the Son, hath spoken evil falsly against them that follow Christ: And this were sufficient an-

swer to his whole Book. Yet let us see what follows, and let the Reader try with all moderation, that he may be edified, and may know the true Spirit from the false, and the doctrine of the Gospel from lying visions, and may cleave to the Truth, and escape the error: And let none believe hastily things uttered without knowledge, out of *J. S.* deceitful heart.

FOrasmuch as many of the Servants of the Lord have been moved of the Lord to set forth in order several Declarations of those things which the Light of the glorious Gospel shining in their hearts, hath given them the knowledge of, and for this end are they published, that others also may know the certainty and truth of those things which are believed, known and enjoyed amongst us, not that they can be known by reading the Letter in which they are declared; but through their diligence and obedience to the Light wherewith Christ hath enlightened them (though not for it) which is the same Light which shined in our hearts, and gave us the Light of the knowledge of the glory of God in the face of Jesus Christ; by which Light of the glorious Gospel, who are faithful in it to the Lord, their understandings come to be opened, that they stumble not at those things which are testified in the Truth, neither at that which is declared in other Scriptures, but it being that in this our day it hath pleased the Father to bring forth in life and power, that mercy and truth (which the Scripture speaks of) by which iniquity is purged out; and as it is become a savour of life unto life in those that receive and believe in it; so it is also become a savour of death unto that death which remains in both Priests and people in this age, who hate the Light, who can scarce hear it named, or that people should be turned unto it (as the Apostle did turn them from darkness to the Light, and from the power of Satan unto God, that they might receive the remission of their sins, and be partakers of the inheritance amongst them that are sanctified) but when they hear that preached or printed, which they may do, and out of which they cannot receive the remission of their sins, then envy riseth up in them, & a perverse mind, and ungodly speeches, and false accusations, saying, that we speak

ſpeak of a natural Light, and of a natural Conſcience; when as we ſpeak of the true Light which hath enlightened every one that cometh into the World, and in which Chriſt's Doctrine ſtood, who ſaid to the people, and to the Phariſees again and again, *I am the Light of the world*, as *John* 8,12. *John* 12,46. but now becauſe the Light is come, and the glory of the Lord is riſen upon us, and we declare it freely, as we have received it; therefore is floods of ungodlineſs riſen up againſt us: But it is impoſſible that the Seed which the Lord is manifeſting his Light and Power to bring forth, ſhould be kept alwayes under the power of death; which Seed is now terrible in the Lord's Power, and will yet be more terrible as his power encreaſeth, which is now going forth as an Army with banners; for the torment of the wicked is already begun, becauſe the righteouſneſs of God is now ſpreading over the Nations, and neither the Rulers of the darkneſs of this World, nor all the Printings and Preachings of thoſe who be out of the life of God, can hinder that which the Lord hath begun, and is carrying on by his own power, though the Nations are angry, becauſe that by the Light of his glorious Goſpel ſhining forth, his wrath is revealed upon them for their ungodly deeds, that the Scripture which cannot be broken, may be fulfilled; and therefore it were better for them to be ſilent, and put their mouths in the duſt, if ſo be for them there may be hope, then to riſe up againſt that which is more unchangeable than the Heavens and the Earth: And therefore in vain have the Enemies of *God*, and people in all profeſſions joined themſelves together againſt the Light of Truth, and the Way of the Lord, which many in our dayes have fallen upon, but are broken to pieces, and it hath fallen upon many, and grinded them to powder, and nothing ſhall eſcape; for the day of the Lord is come, and it is very nigh to you that hate it; a day of darkneſs and of gloomineſs, of clouds, and of thick darkneſs; and now the ſeed of God is as the morning ſpread upon the Mountains; a great people and a ſtrong, there hath not been ever the like, neither ſhall there be any more after it, even to the years of many generations; a fire goeth before them, and behind them a flame burneth; the Land is as the *Garden of Eden* before them, and behind them a deſolate Wilderneſs; and nothing ſhall eſcape them; the appearance of them is as the appearance of horſes;

and as horſe-men, ſo ſhall they run, *&c.* the Earth ſhall quake before them, the Heavens ſhall tremble, the Sun and Moon ſhall be dark, and the Stars ſhall withdraw their ſhining, and the Lord ſhall utter his voice before his Army (as he now doth) for his Camp is very great, for he is ſtrong that executeth his Word; for the day of the Lord is great and very terrible, and who can abide it?

And now, according as the Prophet *Joel* propheſied, is it come and coming to paſs, *Joel* 2. 2,3,4,10,11. againſt which Seed men of corrupt minds, and reprobate concerning the things of God, are riſen up, who in their firſt appearance in their Writings, profeſs themſelves to be that which they are not, ſeeming right unto many through their feigned words and fair ſpeeches, deceiving the hearts of the ſimple, for whom Chriſt dyed; but afterwards in the ſame Writings (to thoſe that ſee) they manifeſt themſelves what they are; and being ſo conſidered as they are ſeen and known, cannot deceive; and therefore to all people who deſire to be edified and ſatisfied in the ground and truth of things as they are made manifeſt by the Lord, to the Light in you I ſpeak, that in it you may be able to underſtand truth in what I ſay, and by the truth to judge of things that differ; for ſuch as the Tree is, ſuch is the fruit; *an evil tree cannot bring forth good fruit, neither can one Fountain ſend forth ſweet water and bitter.*

Now as concerning a Book given forth by *John Stelham* (Prieſt at *Terling* in *Eſſex*) who having an evil eye becauſe God is good, and being filled with indignation becauſe God hath mercy on his own Seed whom he hath bleſſed, hath out of the abundance of his heart ſpoken it forth: Now the way to know that which is ſpoken in darkneſs, is to read it in the light; and if his Teſtimony in any thing, as coming from him, is to be believed, it is that which is concerning his own condition; and if his eſtate and condition be ſuch, that in it he can receive the things of God, and miniſter them to others, then they may be received; but if his condition be ſuch, that in it he cannot receive the things of the Spirit of God, then that which cannot receive, cannot miniſter; and ſo he is to be ſilent, and none to expect the things of God from him, being neither fit to reprove, nor to rebuke, but to be reproved and rebuked, as will appear as followeth.

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The ground in him, and the heart out of which this abundance of words in his Book proceeds, in it (as he declares) is yet the root of all error, and of all sin is in him, and seen by him not mortified, and that he hath an old lying heart, and flesh, wherein there dwells no truth, no good thing; a sinful wretch and worm, subscribing himself the sinful *John Stelham*, as in his Introduction, in pag. 80. and p. 117.

Now therefore, we having found out the root and the ground to be a root of Errror, and the ground of Deceit, and a heart wherein dwells no truth, nor no good thing, therefore from that which is unclean, shall we not expect that which is clean to proceed, nor truth from that wherein dwells no truth; but from the lying heart and deceitful tongue hath the Lord delivered us; so that if we be called revilers, and be rebuked, and a charge laid against us, as to contradict the Scriptures of God, and be called Antiscriptural, Antichristian, and Antispiritual; we have now learned to know whence it doth proceed, even from the lying heart, and flesh, wherein there dwells no truth; and we can bear it, because we know, that til that heart be taken away, and a new heart known wherein is truth, we must be reproached and spoken evil of falsly, for his sake who hath taken away the old lying heart, and hath given us a new heart, wherein truth dwelleth, and where truth proceeds out from; and herein are we manifest from the children of this generation, and herein are the two states known, and the two conditions of men, according to the testimony of Scripture, and the parable which Jesus spoke, Luke 6.39. *Can the blind lead the blind? shall they not both fall into the ditch?* And *ver.* 45. *A good man out of the good treasure of his heart bringeth forth that which is good.* And, *an evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh.* And hereby is the Tree known, by his fruits; and the heart of the wicked was ever filled with lying and vanity; and understanding was hid from them; the Lord was grieved with such that did err in their hearts, and had not known his wayes, *Psal.* 119 70. *Psal.* 140.2. and this was an evil which was under the sun, that the hearts of the sons of men were full of evil and madnesse, while they live, *Eccles.* 9.3. And such a heart was in the Scribes and Pharisees, a lying heart, wherein dwelt no truth, filled with evil thoughts, as Christ said,

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Wherefore think you evil in your hearts? Mat. 9.4. and out of the heart did arise all false accusations, calling the truth blasphemy, and the way of it heresie; and such who be in the state as *John Stelham* confesseth he is, was never appointed by the Lord to watch over souls. But such where Christ did dwell in their hearts, and because they were sons, God sent forth the Spirit of his Son into their hearts, *Eph.*3.17. *Gal.*4. 6. and such had truth in their hearts, doing the Will of God from the heart, and did draw near unto God with a true heart, in full assurance of Faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water; these did not profess the things of God in an old lying heart, wherein dwelt no truth, but called upon the name of the Lord with a pure heart, and said, that the end of the commandment was charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which some swerved (in the Apostles dayes) having turned aside unto vain jangling, and such desired to be teachers of others, but the doctrine is corrupt, and the Mysterie of Faith is not held where the heart and conscience is not pure; and the Lord is good unto such who be of a clean heart.

Now as concerning the Scriptures.

John Stelham's Testimony from the old lying heart, wherein dwelleth no truth, is this: *That the Scriptures are the Word of God, and truly so called; and the Letter and Scripture is all one,* as p.3.4. but to contradict that himself, he saith in p.5. *the Letter taken strictly is but legal administration;* using these words, *The Letter killeth,* i. e. *the bare legal command without a promise of power or pardon, as a bare Letter, void of strength, life and spirit, it leaveth all men under a killing sentence and curse.* Let them that have understanding, judge. Again, as concerning the Letter, in page 6. he expresseth himself thus: *The Spirit is given by it*: And in the next words saith, *the Scripture is but instrumental to the Spirit.*

Now mark; the Letter taken strictly being legal, without a promise of power or pardon, void of strength, life and spirit, (the Spirit to be given by this which he confesseth is void of strength, life and spirit) and is but instrumental to the Spirit, whe-

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ther this be not contradiction and confusion, let them that read judge: For in reading these things which he hath published, many may seal to the confession of his own condition to be truth; but that which he hath declared of the things of God, to be false; for now the Light being broken forth, such doctrine cannot be received nor believed, that the Spirit is given by the Letter, but that which is declared in the Letter, was given forth from the Spirit, which was in them which spoke it forth; but people may long have the Letter, and think in it to find God and eternal life, and may dye in their sins; though *J.S.* say, *that not one man in the world knows God to be God, till he finds him in the Scripture*: But I say unto him as Christ said unto the Pharises, *Who had neither heard his voice at any time, nor seen his shape, had not his word abiding in them*, nor did not believe in the Light; and that he was the Light which did enlighten every man that cometh into the World; *search the Scriptures, for in them ye think ye have Eternal life, and they are they which testifie of me*, saith Christ the Life; but those thought that they had the life in the Scriptures, deceived them, for they wanted the Life when they thought they had it: And so *I. S.* thoughts that he hath the Spirit by the Letter, deceives him; for when he finds the Spirit and Eternal Life, then his old lying heart in which is no truth, but the root of error, will be taken away, and so the Light which cometh from Christ the Life, in which the Spirit is received, condemneth all such thoughts, for they proceed out of that heart which is not upright before the Lord, neither is it set to seek the Lord in that way in which he and his Spirit is found.

Again, *I. S.* talking of the Scriptures, intrudes into things which he hath not seen, comparing it with that which he hath seen; and so in what he saith, he is blind, saying, *The Scripture is a more standing Rule than Visions.*

To which I answer, The night is upon him that he hath no vision, and therefore doth not know what a Vision is a rule unto, nor the continuance of it, as those in *Israel*, which said that every vision faileth, and so would not have them a standing Rule; and that Reproach of the Visions of God were so common, that it was become a proverb amongst them; but the Prophet who was in the Light, and had the vision of the Lord, & had the Word

Word of the Lord, he was to reprove that proverb, and to tell them, that they ſhould no more uſe it as a proverb in *Iſrael*, and ſaid, The dayes are at hand, and the effect of every viſion; and ſo with the Light, who be in it, do now reprove all ſuch proverbs and preachings againſt the viſions of God; for from the viſions was the Scriptures ſpoken forth, and that which they had ſeen, they declared; ſo that which gives forth words, is greater than the words, and without viſion the people periſh, and they may periſh while they have the Letter; but they cannot periſh while they have the viſion; and although there be vain viſions, they do not make the true of none effect.

And although there be Sorceries and Enchantment, that doth not make the true reſurrection of the dead of none effect; but the blind muſt ſtumble at the things they do not ſee.

Again *J.S.* ſaith, *That the Authority of the Scriptures is owned among the Jews to this day.*

Anſ. No; Chriſt is not owned amongſt them, who is the Authority and Power, unto which the Scriptures give teſtimony that he is ſo, neither are they yet converted, as thou thy ſelf confeſſeſt; and they who be in the unconverted eſtate, do not own the Authority of the Scriptures, though ſuch may talk of them, as thou doſt, ſpeaking that of them which they never ſpoke of themſelves.

Again, *I.S.* ſaith in the 17. page, *As deep things as the Spirit hath revealed, they are all in the Scripture.*

Anſ. Nay, There were things revealed which were unutterable; and many things which were revealed, and alſo written, which are not in the Scripture, as the Book of *Nathan* the Prophet, and the Propheſie of *Ahijah* the *Shilomite*, and the Viſions of *Iddo* the Seer, which was againſt *Jeroboam* the ſon of *Nebat*, 2 *Chron.* 9. 29. And the Book of *Shemaih* the Prophet, 2 *Chron.* 1. 2, 15. And the Book of *Jehu*, 2 *Chron.* 20. 34. and the Book of *Gad* the Seer, 1 *Chron.* 29. 29. and the Book of *Jaſer*, 2 *Sam.* 1. 18. and the Propheſie of *Enoch*, who propheſied of the coming of Chriſt in his Saints, to execute Judgement upon all, and to convince all that are ungodly, of their ungodly deeds & hard ſpeeches which ungodly ſinners have ſpoken againſt him, as *Jude* beareth witneſs: And he alſo ſaw and propheſied of *Iſrael* according to the fleſh; that they ſhould do wickedly, and ſlay him who was the

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light of the world; And much more which is not written in the Bible; And that which is manifeſt unto *Paul*, which he wrote to the *Corinthians*, in an Epiſtle, not to company with fornicators; that whole Epiſtle is not in the Bible, 1 *Cor.* 5. 9. And like wiſe that which was revealed unto *Paul* in the diſpenſation of the grace of God given unto him, how that by revelation God made known unto him the myſtry, which he wrote unto the *Epheſians*, in a few words, whereby they when they read, they might underſtand his knowledg in the myſtery of Chriſt, which in other ages was not made known unto the ſons of men, as it was revealed unto his holy Angels and Prophets by the Spirit, which Epiſtle, in which that myſtry was written, is not in the Bible, *Epheſians* 3. 3. And the Epiſtle which *Paul* wrote to the *Laodiceans*, which he charged the *Coloſſians* to read amongſt them, (and that theirs ſhould be read in the Church of the *Laodiceans*) wherein his thanks & prayers to God was for their ſtedfaſtneſſe in the truth, wherein he made manifeſt the unprofitable talkers, who went about to draw them from the truth of the Goſpel, and from their diligence in good works of eternall life, as many vain and unprofitable talkers are in the world now doing the ſame work.

And whereas *J. S.* ſaith, That the Epiſtle of *Paul* to the *Coloſſians* was read as the Word of the Lord in the Church of the *Laodiceans*: Why doth he not bear witneſſe that *Paul's* Epiſtle to the *Laodiceans* was read as the word of the Lord amongſt the *Colloſſians*, Colloſſians, 4. 16. And if he read in his Church the Epiſtle to the *Colloſſians* as the Word of the Lord, why doth not he read to his people that which was written to the *Laodiceans*, they both being given forth from one Spirit? So let him conſider of thoſe things above mentioned, and try whether his words will ſtand unreproveable, 67. *page*, ſaying, God might have revealed more than is in the Scripture, but he pleaſed not ſo to doe: In that *page* mentioning *Samuel*, *Moſes*, and the Prophets, Chriſt and the Apoſtles, ſaying, All that they have ſpoken is written both according to what was written before, and for ſubſtance the ſame.

Anſw. What I have ſpoken, and ſhall here ſpeak, may ſufficiently make manifeſt, that his words proceed from the old lying heart, in which dwells no truth; for I have ſhewed out of the Prophets, and out of the Apoſtles many things which was both revealed and

declared, which is not in the Bible written: And likewise I shall shew farther, of the things concerning Christ, testified by *John*, and we know that his Testimony is true, saying, And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the World it self could not contain the Books which should be written, *John* 21. 25. So that all is not written which was revealed, wrote and spoken, which if much more were written which was made manifest, by it with that which is written, could they not know the Lord, their mindes being from the light of Christ, which doth reveale and make manifest that which may be known of God in them.

And many who have the Letter, and are Ministers of it, are sensual, having not the spirit, nor the word of God, nor the testimony of Jesus, and their Ministry is but as Chaffe to the Wheate, and the Lord is against them; For what is the chaffe to the wheat? saith the Lord, *Jeremiah* 23. Is not my word like a fire, saith the Lord, and like a hammer breaketh the rock in pieces? Now many have the letter, and know not the word of the Lord as a fire, neither is the rock broken with the letter; and such use their tongue, for it is their own, and the power of the Lord is not come over it; such cause the People to err, and doth not profit them, being not sent, nor commanded of the Lord; for who are sent and commanded of the Lord, the Lord useth their tongues to speak his words, which he puts into their mouthes, and such words doth profite the people, and not cause them to err, being spoken according to the law, which is light; And the testimony of Jesus, which is the Spirit of Prophesie; and such do witnesse the Scriptures, that as they cannot be broken, so they cannot be denied by the Spirit which gave them forth to be a Declaration of those things which was revealed, known, and believed: But they are not that which they are a declaration of; the letter testifies of the eternal life, but it is not it, neither gives it: It testifies of the light of the glorious Gospel shining in the heart, whih gives the light of the knowledg of the glory of God; but it is not that light which gives that knowledge: It testifies of the Way, but Christ is the Way; & of the Word, but God is the Word; and of Redemption, but Christ is the Redemption, & not the Letter, though it testifies of Justification, & Sanctification, but they are wrought by the Word in the grace and power

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of Christ, and so every one who wil own the Scriptures, as they were given forth to be owned, must first own that of God in them, which is manifest to work in the Creature, that which they testifie of, that Christ the power of God they may witness, working all their works in them, and for them, according to the Scripture.

But contrary to the Scripture, *J.S.* from the root of Errour, saith, That the written letter is a Spirituall Arm, and Sword of the Spirit, and that the very power of the written letter puts Satan to flight: And in the same *Page*, saith, That the Devil hath Scripture in his mouth.

Answ. Let the People take notice, and read the Scriptures, and see if there be any such thing, that the Sword of the Spirit was ever in the Divels Mouth, for the Spiritual Armour which is said to be the Word of God: But the Word of God, which is the Sword of the Spirit, is that by which he is to be destroyed, and is the mystery hid from him and all that follow his lusts: But though the Divell, which did not abide in the truth, and his Ministers who are out of the truth, may take the letter in their mouthes as they have done, and say its written so, but the word of the Lord is not in their mouthes, which is the Sword of the Spirit; and such will use the letter in their mouthes, which cannot cease from sin, whose eyes are full of Adultery, beguiling unstable Souls, their heart being exercised with coveteous practises; cursed children, which have forsaken the right way, and are in the Error of *Baalam*, loving the wages of unrighteousnesse, and taking them, and such have the letter in their mouthes, but knows not the Word of God, which who comes but know, it restraines them from all such practises.

Again, *J.S.* from his blindnesse and root of Error, and lying heart, wherein dwells no truth, but much confusion, saith, that the letter, *i. e.* the Scripture is the true ground of the believers Faith: and again in the same *page* saith, That Christ in the Scripture is the true Ground of Faith: And to prove the former, he brings *Prov.* 22. 19, 20, 21. That thy trust may be in the Lord, I have made known to thee, this day even to thee; have not I written to thee excellent things in Councels and Knowledg, that I might make thee know the certainty of the words of truth that thou mightest answer the words of truth to them that send unto thee?

An. By this scripture the Lord is made the ground of Faith, & not the Letter: And therefore did the Prophet make known excellent things

in writing, in counsel, and knowledge, & for this end did the Apostles both preach and write, that the Faith of those which heard them, & read their writings, might not stand in the wisdom of words, nor in the letter, as its ground, but in Christ the power of God, and Christ who preached the true doctrine, that in it every one might believe, said to the World, & the Pharisees, While ye have the light, believe in the light, that ye may be the Children of light, and these had the letter, but did not believe in the light, which light is Christ, and which light is the foundation of Faith, and is the foundation of many generations, in which many did believe; before this letter which declares of it was written; And that Faith which stands in the light, and in the power of God, is the ground of the Scripture letter, from whence it did proceed; after they believed they spoke and wrote that which now is declared, in Chapters. And every one which coms to the true ground of Faith, must come to the light to believe in it, that they may be the Children of it, and then the Scriptures will be profitable unto them, they with the light having the understanding opened to see for what end they were given forth, and how they come to be fulfilled, and witnessed in that which gave them forth; for the ground of Faith to believers is but one both before and since the Scripture was written, which is Christ, in whom whosoever believeth shall be saved, let Christ be in what he will, for he was the ground of Faith, when the letter was not; and he is the ground of Faith when it is, and no other foundation for Faith can any man lay, than that which is laid, Jesus Christ who is the true light, and enlighteneth every man that cometh into the World, that all men in him might believe; and they that believe not that he is so, shall die in their sins, as Christ saith, *John* 8.24.

But *J. S.* going on in his own devised Fables, would pervert the words of truth, both in our writings, and in the Apostles, as it is manifest, in his writings, of this reviling Rebuke concerning, *R.F.* and *J.N.* *E.B.* and *F.H.* and others, which whosoever read their words, and his, they may discern truth from devised fables without much Reply upon it, as in places he is mingling his own words with theirs, joyning a lye to the truth that he may contradict it as false, as every one that reades with understanding will see, which when they have spoken plain truths, which he himself hath often in his Book confessed unto to be truth, will afterwards give his meaning to their words, as he hath done unto the Apostles words, saying

saying, *If they meane thus, &c.* Then he goes about to contradict his own meaning, and when he hath contradicted his owne meaning; then he saith he hath contradicted their words, though he have before confessed the truth of their words; so he hath not contradicted the words as they were spoken, but because they spoke not his meaning with the words, therefore the true words must be false in his judgment, and bear his rebuke, as his Book doth make manifest, and adding his lye to the words of truth, these two things are his greatest proofs to resist the truth; In *page* 77. he hath mingled his own words with the words of *R.F.* in which *page* he acknowledgeth a former addition, and yet reneweth another. *R.F.* having been speaking of the light which hath enlightened every man which cometh into the World, (he adds) which where it is, and it is in every man, it reneweth the judgment, &c) he here adding his own, and then rebuking it, would make people believe lyes, that all might be damned who believ not the truth.

But on the contrary, for we never have said that every mans judgment, is renewed with the light, though they be enlightened; for they are enlightened who hate it, and who are void of true judgement because they hate the light which they be enlightened withal. And also the Apostles words he perverts and gives meaning unto, which if he did not they would be a plain testimony with that which he hath set himself to oppose, so giving meanings both to their words and our words, his meanings must be the ground of his Believers Faith, and not the Scriptures, as he said before.

The Apostle *Peter* speaking of a more sure Word of Prophesie, wherein they did well to take heed, as unto a light that shineth in a darke place, till the day dawn, and the day-star arise in their hearts, 2 *Pet.* 1.19. knowing this first, that no Prophesie of the Scriptures is of any private interpretation; for the Prophesie came not in old time by the will of man, but holy men of God spake as they were moved of the holy Ghost. To this *J.S.* adds not heart-prophesie, no breast-prophesie, but written down in Books, &c. which is contrary to the Apostls words; for he doth not exclude heart-prophesie, for there was never any prophesie but did proceed out of the heart before it was written in any Book.

And the Apostle saith, Untill the day dawn, and the day-star arise in your hearts, and that holy men of God spoke as they were moved by the holy Ghost, and that which moved them to speak

Propheſies was in their hearts, and the Apoſtle did not bid them wait till the day-ſtar did ariſe in the Scriptures, but till it did riſe in their hearts, and then he told them how the Propheſies of the Scriptures came.

Peter ſaying. Untill the day dawn, and the day-ſtar ariſe in our hearts, *F. S.* ſaith, That is untill by the ſtudy of the Scriptures, more light be cleered up, &c.

Now let all them of underſtanding, read, and compare his words, & the Apoſtles, and they may well conclude with his confeſſion, that he hath an old lying heart, and fleſh, in which dwells no truth, but the root of errour and gainſaying of the truth; and as for many others of his deviſed fables, and falſe meanings, though I let them paſſe here unanſwered, yet they may be ſeen with the mind informed in the truth; and all who are of God, and of the truth, may know that it is a ſmall matter for us to be rebuked, or judged to be in confuſion, who ſo evidently hath confounded both our words, and the Apoſtles, into his owne falſe meanings, and ſo contradicts them both; but that remaineth ſure which gaves forth the Scriptures, and abideth in us, and we know that they cannot be broken, but muſt be fulfilled, as they were given forth by the Word, which they were given forth from, by taking heed unto which the young mans way is cleanſed, & by which the old lying heart, is reproved; that which was given forth from that Spirit, cannot be by it denyed, but that which would darken words without knowledg is denyed; that which would ſet up deviſed fables above Chriſt, the Spirit, and Scriptures, that by the Spirit is denyed without contradiction, and as we ſhall by the Spirit, and by the Scriptures tryе *John Stelhams* Doctrin; which if he deny them both, then by his owne Argument we ſhall prove him, and ſee whether he will own himſelf to be judged by that with which he would judge others, whether they be Meſſengers ſent by Gods Spirit: His Aſſertion laid down *Page* 60. to try withall, is this:

Such Meſſengers as ſpeak more than is in the Scripture, are not ſent by GOD'S Spirit nor guided by him to what they ſay.

By this then is all that of him before mentioned, caſt out, being both more, and contrary to what is in the Scripture; as alſo that which is to be declared, as followeth in his ſecond head, as he calls

calls it, of *Scripture Contradiction*; he is ſpeaking concerning a Trinity, and three Perſons: which words are not ſpoken in the Scriptures, he meaning the Father, Son, and Spirit, by ſuch names as the Scripture never did, & ſo about words & names which the Scripture doth not mention, ariſing out of the Divination of his heart doth he multiply words to hide the truth and ſhut the Kingdom from men, and ſo hath no ground for the word *three perſons* from the Scripture; but the Scripture in one tranſlation ſpeaking of Chriſt being the expreſs Image of the Fathers Perſon, and in another tranſlation ſaith, that he is the expreſſe Figure of the Fathers ſubſtance, as he is witneſſed to be by thoſe that know him; and ſo till he find the word *three perſons* and *Trinity* in the Scriptures, let him owne his own rule to judg him, to be no Meſſenger ſent by Gods Spirit, becauſe he ſpeakes more than is in the Scripture, who ſaith, the holy Ghoſt is a Perſon, and this perſon dwells in Saints, though not perſonally: (mark this) A Perſon dwell in the Saints not perſonally: all this confuſion is as tares, which men gather, which muſt be bound in bundles and caſt into the fire; for what is the Chaff to the Wheat, or what is all ſuch invented words to the knowledg of the Father, Son, and Spirit, which are one, which bear record in heaven? and are three that beare witneſſe in earth, the Spirit, and Water, and the Blood, and theſe three agree in one, and when theſe are known in their witneſſe in man, what they witneſſe unto, and what they witneſſe againſt within and without, ſuch will give them names according to their works, and according to the Scriptures.

The Third head of *John Stelhams* Scripture Contradiction is concerning the light which every man is enlightened withall; which of all things is moſt hated by all ſuch whoſe wayes, words, & works, are contrary o tits; for it being riſen in the hearts of the Children of men, to give the knowledge of the truth, hath in this day made many wiſer than their Teachers; and now they which have cauſed people to err, are by the light ſeen, and by the Children of light are denyed: and they being denyed, their envie is up againſt the light which hath made them manifeſt; and they walk not by the light, nor according to the Scriptures, but there is a line of confuſion comes over them; by which now they walk, and from which their writings doth proceed, as *John Stelham* in *page* 52. ſaith, they may affirm agreeable to the Scripture, and yet contradict the Scrip-

Scriptures in saying Christ is in every man, or that the light in every man leades to the Father; & saith, Christ, God, or as God is in every man, & a spark of his god-head-light is in every man; but there is not in every man that redemption light which leads to the Father.

That light which Christ hath enlightened every man withal leads to the Father, all who are led by it, and believe in it, and condemns all from the Father which do not obey it, but hate it, and speak dispitefully against it, who are turned out from God who is light and truth, into the confusion, saying, that the God-head-light is not the Redemption-light; but with the light that Lye and confusion is judged for ever: and in affirming that the God-head-light is in every man, and then calling it common and old Creation-light, & Scripture-light, *pag.* 61. and the light of Nature, *page* 74, 75. and a legall light, *page*, 76. and a created light, *page*, 78. and an universal light, (unto which I say,) as God is, so is his light, & so is his god-head not created, nor natural; and as every one comes to know the light, which by *J. S.* is so reviled, they shal neither follow, nor believe his Doctrine, till he can prove when the light of the God-head was created, and how it became natural, or legal; or where he had those names, for the Scriptures doth give no such names to the light; & so by his own rule he speaking more than is in the Scripture, is not a Messenger sent by Gods spirit, nor guided by it in what he saith.

As also in other things, as in *Pag* 64. saying, That light without Scripture is no light: Then *Enoch's* light in which he walk'd with God was no light, nor *Jacobs* light, nor *Isaacs*, nor *Abrahams*; for they were without these Writings, & this letter which he calls the Scriptures; but they were not without light: And thousands have so much light, whether they have the Scriptures or not, as to see this darkness, as to say light, though saving light without Scripture is no light; did the Scriptures make the light to be light, and was the saving light made by that which was written? let all take notice & turne away from such: in another place he calls the Scripture but the declaration that Christ is the Word, & calleth them a Vessel that the light is put into, in *p.* 43. & 44 Now let them of understanding consider & judg whether the vessel be the maker of that which is put into it, & whether Wine that is put into a Bottle be made wine by the Bottle, or whether it is not Wine without the bottle, & Water put into a vessel be not Water without the vessel, or whether the vessel make it to be Water: *J. S.* saith, Every verse of Scripture is a little vessel of light, & that light without scripture is no light; so these things have I laid open, that every one may see how the Lord hath

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turned wise men backward, and made their Wisdom foolishness, and that they may see how those stumble and fall, and are snared and taken, whose light is turned into darkness, and how great that darkness is; and now is the Scripture not denied, but fulfilled; for now is the Light and Truth come into the World, by which they are found to be blind, who said they saw, and in which they see, that were blind: And now the depths are seen which are covered with darkness, and *Babylon* is seen, the Mother of Harlots, which bring forth in confusion, and bind up in ignorance. Other confusions and lyes I shall also mention, given forth by *J. S.* in his Book.

As p. 68. he saith, that God was and is the Word, according to *John* 1.1. and in p. 69. he saith, The Father is not the Word, nor never so called; (which is a contradiction.) And in p. 70. saith, Christ is more in the Scriptures, than in his Saints, (which is false) for greater was that which the words came from, than the words, which did but declare of the fulness from whence they came, as all that know Christ will bear witness unto, and against all such that say Christ is more in the words, than in them who spake the words.

Again in p. 73. he saith, Christ the Author of salvation to them that obey him, speaking in the Scripture, saveth by the Scripture; which is false, and contrary to the testimony of the Scriptures, and the witness of them who witnessed his salvation, who said, By his Life are we saved, and by Grace through faith, which was the gift of God, and not by the Letter, and their Witness was true for God and his Works, and against all such who are of a lying heart, and spirit of error, who would make the Letter to be the Light; yea more, even that which makes light to be light, and so greater; for that which makes a thing, is greater than a thing that is made; and would have the Letter to be the Word, when as the Letter saith, God is the Word, and would make the Scriptures to be that by which people are saved, as in p. 73. saying, Christ saveth by the Scriptures; but the scriptures speak no such thing of themselves; for they say, there is no other name under Heaven by which men can be saved, but by the name of Jesus; neither is there such a word written in the Bible, that saith, men are saved by the scriptures, nor that the Light of the God-head is natural, as *I. S.* saith, that he may set up a light of scriptures, as he calleth it.

And he speaks in p.82. of having our minds darkned with the light of Scriptures: Mark, doth that light which he hath in all his Book been exalting above the *Godhead*-light, & above that Light which Christ hath enlightned every man withal, darken mens minds? What is it then that must enlighten them? Here is his testimony of the Light brought up to the ful, that all who can receiv it, may believ it, for he saith to us, if our minds were not darkned with the light of the Scriptures, the two texts in *Rom.* 10.18. and *Col.* 1,23. might resolve us how the *Gospel* is preached to every creature, & not to the principle of Light in the Conscience; how can the Scripture resolve us of the Light, if it darken our minds? But by these things this is made manifest, that darkness hath blinded his eyes, that he neither knows the Light, nor the Scriptures which were given forth from it.

Again, Another of his contradictions concerning the Light, in pag. 23, 24. compared with pag. 75. is this, saying, the Light that shined in *Pauls* heart, and the Light that shineth in the Scripture, is the same Light; and God who shineth in the heart by Gospel-light, according to the Apostles words, 2 *Cor.* 4.4. contrary unto which in his 75. page, he saith, That the *Gospel*-light about matters of salvation, of which the Apostle speaks, never entered, never shined into mens hearts.

Ans. To this let all take notice, and consider, whether of these two Contraries they are to believe; The one saying, God shineth in their hearts by Gospel-light; and the other saith, It never entered nor shined into mens hearts: But if the Scriptures or the Apostle is to believed, he saith, *For God who commanded the Light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, but we have this Treasure in Earthen Vessels, that the excellency of the power may be of God, and not of us,* 2 *Cor.* 4.6,7. Here was the light of the Gospel shining in their hearts in matters of salvation, giving them the knowledge of the glory of God in the face of Jesus Christ; and they were the Vessels in which the light did shine, and from which they spoke the hidden Wisdom of God in a mystery; and so that which they spoke of the Light, and of the *Gospel*, is yet a mysterie unto such whose eye is blinded with the god of this world, and the wayes of unrighteousness, knowing neither the light nor the *Gospel* of salvation, but filling up their line of confusion,

fusion, as hath been already manifest, and may further be made manifest.

Again, *John Stelham* in his sixth Head of *Scripture*-contradiction, speaks concerning the Law, and goes about to distinguish between the two Covenants which the *Scriptures* speak of, but knows not what he speaketh, nor of what he affirmeth, but contrary to the *Scriptures*, speaking of a Moral and Ceremonial law, which the *Scriptures* speak of no such words, nor no such distinctions, as of a Moral law to be the Covenant of Works, and that the Ceremonial law is not a Covenant of Works, but of Grace.

And whereas he tells of a Covenant of Nature, which is one with the Covenant of Works; and so here is several Covenants which *J. S.* hath made, and several Names here given to the Covenants, which God never gave, nor they which spoke of the Covenants never gave such names to the law in the words of *Scripture*, as Moral, *Legal*, Natural, Ceremonial; so that is all without, and contrary to the *Scripture*-language.

And whereas he goeth about to prove *Adam* to be under a moral law, which he calls a law of Works, but hath no *Scripture* to prove it from, but from his suppositions; as thus: *If it was not of Grace, it was a Covenant of works*: And again, *if the Covenant of works was not made with* Adam *in innocency, God could not in justice require satisfaction of his posterity under the fall, &c.* A third supposition to prove *Adam* under a Covenant of Works, is this: *Either he stood under a Covenant of Works, or was under the Covenant of Grace, or he was under no Covenant, &c.*

Unto which I answer, All such Priests and Teachers who be out of innocency themselves, cannot tell what Covenant those are in with God, who are innocent, and in the Image of God, in holiness and righteousness; and therefore from such have we so much perverting of the *Scriptures*, and violating of the law of God, to make it according to their imaginations: But unto such God saith, *What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant into thy mouth, seeing thou hatest instruction, and castest my words behind thee?* Psal. 50. 16. *Thou givest thy mouth to evil, and thy tongue frameth deceit*: But I say, That Covenant in which *Adam* was with God in his innocency, and in his image, he stood in that, and by that by which he was made a living soul, and in that was in unity and covenant with God, for the

 disobedience

disobedience of which, he was driven out from God into the earth; and none were under the Law of Works, neither was that Law added, uhtil there was transgression, which it was added because of it; but that which is innocent, and without sin, unreproveable in God's sight, is under no Law, but that which endureth for ever, which doth free from sin and death those that be in it, which is made manifest unto some since the fallihg from it, and which the Isles are to wait for, till it be made manifest, where it is not already revealed; and all who come to have right to speak of God's precepts, and to take his covenant into their mouths, they see and comprehend all such darkness, which doth not speak according to words of Scripture, but speaks of three Covenants, contrary to Scripture, saying, that the first Covenant promiseth nothing of salvation, nor mentioneth nothing of a Saviour; and yet saith, that, that Covenant is a part of God's Word, and his Will and pure Law, (and yet mentioneth nothing of a Saviour) and again saith, that the Moral Law he calls of Works, which promiseth no salvation, mentioneth nothing of a Saviour; that this which mentioneth nothing of a Saviour, is to be a directory and rule to true believers, for the ordering of their sanctification (as it is also in Christ's hand, guiding them by his Spirit) so this cannot build nor join together, and so time to cease building any more in confusion; but in denial of that false doctrine, I say, That there is but two Covenants spoken of in the Scriptures, which is a plain testimony of them, without any such confusion or contradiction, as the Apostle to the *Hebrews*, saying, *In that he saith a new Covenant, he hath made the first old, &c.* And in the first Covenant, as you may read *Heb.* 9. In all these things there was Christ held out and mentioned in the shadows and figures; and so that Covenant which promiseth no salvation, nor mentioneth any thing of a Saviour, that we deny; for there is no such Covenant in the Scriptures; —For that which said, *Do this, and live*, promised life, and mentioned Christ who is the life; and by Christ who is the Life and Light of men, is that Covenant fulfilled; and by his Power both the obedience and life is brought forth, of which that Covenant speaketh; and the new Covenant being come that God hath promised, wherein he hath put his Law in their hearts, and his Spirit in their inward parts, and all such need not to come to

such

such Priests to be taught, who tel of a Covenant which promiseth no salvation, nor mentioneth any thing of a Saviour; for we who be in the second, know the first fulfilled, which Christ was held forth in, under Ordinances of Divine service, and a Worldly Sanctuary, and divers washings, and carnal Ordinances, which never made the comers thereunto perfect as pertaining to the Conscience. But now is Christ the Covenant of God, and Covenant of Light, come and preached, and with his Light shineth in mens Consciences, that he may make perfect as pertaining to the Conscience; which Covenant is now witnessed among thousands, and such denyed who speak of a Covenant that mentions nothing of a Saviour, and that to be the Rule of true believers.

Again, in *John Stelham's* fifth head of Scripture-contradiction, he speaks concerning sin, saying, *That the more a soul is sanctified, the more he sees his moats to be beams*; *and that* Paul *was groaning and sighing all his life-time under the body of sin and death.*

Both these are false; for the more a soul is sanctified, he is not the more taught to lye, or to see falsly; but the more he is taught to see clearly, and discern a moat to be a moat, and a beam to be a beam, and knows the difference. And *Paul* thanks God who had given him the victory over sin and death, which he had not while he groaned under the body of it; and so both the Saints and the Work of sanctification, is falsly accused by such, and such are to be denied as Enemies to God, and to his Work.

In the reading of this, let all people take notice, that in the several and particular heads of *J. S.* Book, where he saith, he hath contradicted us, he is proved himself to contradict the Scriptures; and so far as he contradicts the Scriptures in those particulars, so far he may say he contradicts us, our testimony being one with the Scriptures in those things.

Pr. For in his sixth head, as concerning Justification, he saith, *He that is justified, is justified by God, not under the aspect or notion of a Saint, and as such, but of a sinner, and as a sinner believing in Jesus, not as he loveth God, or overcometh the world by Faith, &c. but as believing on Christ dying, &c.*

Ans.

Now this testimony of *J.S.* is contrary to the Scripture; for God never justified any as hating of him, nor as a sinner, but as made obedient through faith, according to the Scriptures, as the Apostle witnesseth, *Gal.*2.16. *Even by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, &c.* so they believed, that they might be justified; and the ungodly they were first called out of their ungodliness; and whom he called, them he also justified; and they whom he justified, them he also glorified; and by him all that believe are justified from all things from which they could not be justified by the Law of *Moses*, *Acts* 13.39. And so all who are justified by the Lord, are justified from their sins, and not in them, as all shall witness who come to be justified by Christ from their iniquity.

And whereas *J.S.* would set the Law and Justice of God at a difference with the Gospel, and as contrary, in saying, The Law and Justice finds and leaves us sinners, Gospel and Mercy declareth and pronounceth us righteous: Now the one pronouncing a man to be righteous, and the other pronouncing the same to be a sinner, these two are contrary: But the Scripture hath another testimony, saying, *Mercy and Truth are met together; Righteousneß and Peace have kiſſed each other*, Psal.85. 10 Now here is unity; here is not Righteousness pronouncing one thing, and Mercy another; for the righteousnesse of God is revealed from Heaven against the disobedient; and this will not leave them disobedient nor sinners, if ever they come to mercy; for it doth not leave them as it finds them: And so that Doctrine is accurst from God, which saith, That Justice finds them sinners, and leaves them so; and to say that Justice pronounceth them sinners, and Mercy pronounceth them righteous: But to satisfie all people, a few words may serve to answer the volume of that darkness and blindnesse given forth by him before-mentioned; should a man full of words be justified? *Job* 11.2.

Again, concerning *J.S.* in his seventh head concerning Regeneration, he saith, *That the Word of God that is preached, was never without, or besides Scripture, &c.* And as in other places he hath said, *That the Spirit is given by the Letter*, so here he would make Regeneration to proceed from it; which this being denied, he concludes it had been better the Scripture had not been known nor written.

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An. The Word and Gospel were preached unto *Abraham* without Scriptures, and before the Scriptures were written; and they who are regenerated and born again, it is by the immortal Word which is able to save their souls; which Word was before the Letter was written; and who be begotten again, and born by that Word, it is profitable for such that the Scriptures were written & given forth, and the Scripture by such is honored; but such who call the Letter the Light and the Word, and that which begets again into the new birth, by such both the Work of God is despised, and the Scriptures perverted and denied.

Again *J. S.* in his 8. Head of Contradiction, speaking of perfection, uttereth forth more confusion and contradiction to himself, in his speaking of the Communion of the Saints in Heaven, and doth lye concerning the Saints on earth, saying, *the Saints in Heaven hoped for the perfection of their bodies at the Resurrection, &c.* And again contradicts that, in saying, *that at death they have a final perfection, and a full harvest, and reward of peace, &c.*

Ans. Now this is the issue, that all people may take notice he hath so envied perfection and Christ's Doctrine, which saith, *Be ye perfect as your Father which is in Heaven is perfect*: And them who now preach that Doctrine, that he hath set out a Volume to declare against the Saints being perfect here; yea, and his envy hath reached to Heaven, to prove that the Saints in Heaven are not perfect, but wait for the redemption of their bodies; which now if people mind the Scripture, there is no such doctrine in it as the Saints in Heaven have not received the Redemption of their bodies; for they who had received the first fruits of the Spirit upon earth, did wait for the adoption, and for the redemption of the body, till the creature it self be delivered into the glorious liberty of the sons of God, *Rom.* 8. And this was witnessed, and is witnessed; and this is the Work of the Worlds Teachers, instead of presenting them perfect in Christ Jesus, as the Apostles did, they would make people believe that the Saints in Heaven their bodies are unredeemed; if so, where is that redemption wrought?

And whereas *I. S.* would make people believe, that there are none clean; now Christ said concerning those that followed him, *Now are ye clean through the Word which I have spoken unto you*, John 15.3. And *David* saith, *that the Lord is good unto such as are of a clean heart*, Psal. 73.1. And the Lord said concerning his people, that he would

would pour clean water upon them, and they should be clean from all their filthiness, *Ezek.* 36. 25. and this Prophesie was to be fulfilled: And the Lord said also by his Prophet *Zephaniah*, That his Remnant should do no iniquity, nor speak lyes, neither should a deceitful tongue be found in their mouth, *Zeph.* 3. 13. And *Paul* preached Wisdom among them that were perfect; and as many as were perfect, should be so minded; and Christ preached to the pure in heart, that they should see God, *Matt.* 5. Now if there were none perfect, Christ preached unto such as there was not.

Now this is the chief ground of J. *S.* and the rest of the Enemies of truth and of perfection, to declare against it, because some fall from it; as his instance of *C. A.* or others in the like. To which I answer, Their falling into that which is not perfect, doth not make that which they fall from, imperfect; for the Angels that kept not their first state, which was perfect, did fall from that which was perfect. A Virgin state is perfect; but if any go out of that state, and become foolish, yet that which they depart from, is perfect: And if any do fall from the Truth, and do not abide in Christs Doctrine, that doth not make his Doctrine to be imperfect; for Christ saith, Except they abide in him who is perfect, they cannot bring forth fruit: Is not he that is in Christ perfect, though some do not abide in him? And is not the Truth Truth, because some deny it? Was not Christs Doctrine and the Apostles true, because *Demas* did forsake it, and love the present World? And was not that part of the Ministry which *Judas* had committed unto him, perfect? And was not he the true Christ that *Judas* preached, though afterwards he betrayed him? Now if people do but truly consider all those that now do turn from the way of Truth, which is now preached, and lived in by us, it may be an evident token to justifie us in the Way of Truth, seeing what they go into when they go from the Light which Christ hath enlightened them withall, which while they abide in it, are kept out of all filthiness of flesh and spirit, and so long they may speak of perfection, and of the gift of God which is perfect: But if any go from the Light, then they are let at liberty to act all uncleanness with greediness, and so are cast out from us, and from perfection: And if any such deny the Truth, and forsake it, yet there remains in them a

Witness

witneſs for the truth, and againſt their own uncleanneſs, as in *C. A.* who from the Witneſs of God in him was made to confeſs, that if he had continued in the Light of Chriſt, he could not have ſo ſinned againſt the Lord, and ſo by his tranſgreſſion fel from the way of Life, and could not continue in Chriſts Doctrine any longer; & ſo ſuch things may ſatisfie people concerning the way of Truth; for while they are of us, all ſuch things is denyed by them; but when they go out from us, then they become Drunkards, Swearers, Prophane, Adulterers, Fornicators, and ſo every evil Work is committed, and then they turn to the Prieſts Doctrine, there all ſuch things are, and are excuſed; and then the Prieſts rejoice and give thanks if any turn from the Light of Chriſt, and the obedience of the Goſpel, into drunkenneſs and prophaneneſs again, where they were before; and if they wil but ſwear and reſpect mens perſons, and uſe the rod of violence, and perſecute and ſhed the blood of the innocent, and be conformable to the World, that is the Prieſts rejoicing; and if any turn from the truth into any act of uncleanneſs, then they take that as a proof againſt thoſe that abide in the truth; and ſuch a thing is a better proof to them then all the Scripture; and thoſe are they that rejoice in iniquity, and watch for evil, and ſo they rejoice in that which we have caſt out as abomination; and theſe are they that plead for a life in ſin while they are here, and that ſay that the ſaints glorified in Heaven do yet hope for the reſurrection of their bodies, and ſo not come to the end of their hope though in Heaven; when as the Saints upon earth witneſſed the end of their hope, the ſalvation of their ſouls. Now theſe may wel deny perfection on earth, who deny it in heaven, which the *Saints*, we, and the Scriptures do witneſs it in both, and againſt all ſuch who are not fit to ſpeak of the things of God.

Again, in his ninth Head of contradiction, he ſpeaks of a warfare (which yet himſelf never came unto) and in it he wreſts *Pauls* words, and ſo would turn the truth into a lye, ſaying as if *Paul* ſhould ſay thus: If ſin that wars and fights in me, hath no power to condemn me, then there is no condemnation to me: Which words *Paul* never ſpake, and it is a lye in the ground; for it is not ſin that is the condemnation, but the Light which lets

men see their sins, because men love darkness rather than light, as many in this age have manifested themselves to do, and the light shall be their condemnation, who are not yet come to the War, nor to the Victory which the Scripture speaks of.

Again in his tenth Head of contradictions speaking of repentance, as if he would prove that we denyed or disclaimed godly sorrow; and his proof is this; *If we disclaim in-dwelling sin in the godly, we disclaim godly sorrow.* Let all people take notice of this, If we deny in-dwelling sin, we deny godly sorrow; this is contradiction in the highest degree; but against it, this I shall affirm, that none comes unto godly sorrow, but they deny indwelling sin; and they that do not deny in-dwelling sin, denies godly sorrow.

Again, *John Stelham* in his eleventh Head of contradictions to the Scripture, in his speaking of the Word and means of Grace, he is setting up that which before he hath been pulling down, in p. 123. where he saith, *That they are justified from all Legal obligations and conditions of their own workings both within them & without them.* And in page 174. he is setting up obligations and conditions of Reading, Hearing, Prayer, Preaching, to which he saith Life and Salvation is promised; and so would have salvation come by Works, which he hath so much declared against before, and so makes prayer, reading, preaching, *&c.* not only the means through which salvation comes, but the cause for which they are saved, saying, *To Prayer is promised salvation.* Now to the informing of the minds of people, I say, That all promises are to the Seed, and the fulfilling of the promises is witnessed through its obedience to Christs command, and through the Works of righteousness; but none can pray so as to be heard of God, and accepted, but who have first known, heard and believed him whom they call upon, which none do but who own the Light which Christ hath enlightened them withal, which teacheth to pray, hear, read and preach with knowledge and understanding.

Again *J. S.* in his twelfth head concerning baptism, would go about to prove the sprinkling of Infants to be the baptism, and so denyes both *Johns*, and Christs, and the manner of them, and sets up another which the Scripture doth not mention, as sprinkling Infants, which who reads his Books, may

may see his proofs; by consequences he would have the Scripture speak that which it never mentioneth in plain precepts, and so would turn the truth into a lye, and so by his own rule in the 68. page of his Book shall he be judged; *Such Messengers as speak more then is in the Scripture, are not sent by Gods Spirit, nor guided by him to what they say.* But that all people may come to a right understanding of the Scriptures, and that which is testified by them, is to come to the Light which Christ hath enlightened them withal, which Light was before Ordinances were, and which Light gives to see the place of Ordinances, and their time wherein they are to be obeyed; for the Light comes from the substance of all the divers washings, and carnal Ordinances, and it leads into the one Baptism which is the substance of that of Water, which *John* who was a prophet, was the Minister of; and Christ said unto his Disciples, *John verily baptized with water, but ye shall be baptized with the Holy Ghost and with fire*; but he never commanded them to baptize with water, but commanded them to go teach all nations, baptizing them into the name of the Father, Son and Holy Ghost; and although some of the Disciples, and *Paul* for a time did baptize with water, yet who shall judge their permission in it? although *Paul* an Apostle of Jesus Christ witnesseth, that he was not sent to baptize, but to preach the Gospel, 1 *Cor.* 1. 17. and thanks God that he had baptized no more of them, yet witnessed that they were all baptized with one spirit into one body. And *J. S.* saith, *To be against Infant-baptism is contrary to Acts* 2. 28, 29. This is false, for that Scripture doth not command it, nor give president for it; let the Reader search if he find any such thing as the Scripture proving Infants baptism; but the promise is to as many as the Lord shall call: And so he hath fouly belyed the Scripture; for if that Scripture be contrary to such who are against Infants Baptism, then must he prove from that Scripture Infants baptism to be commanded as practised, which he cannot do, and so is a perverter of the Scripture: And it is truth that we do deny brain-imaginations and sprinkling Infants with water. But then he rambles over many Scriptures, proving the Baptisme of Believers; these proofs are impertinent; what is this to prove Infants baptisme? So that is passed by here, as making arguments a-

gainſt believers baptiſm, except one profeſſing that were our preſent Adverſary; but in this he is purſued from all the Scriptures; he cannot prove in Juſtice that ever Infants Baptiſm was either commanded or practiſed, though he craftily wind about never ſo much in his imaginations and conſequences. And in the general I anſwer, Much by us hath been written and ſpoken to this purpoſe; ſo our judgements in this charge is fully known, of which we are not aſhamed before men, as being fully juſtified herein in the ſight of the Lord. And ſo as to that particular more need not be ſaid.

Again in the 12*th* Head of Scripture-contradiction, as he ſaith, concerning the Lords ſupper *J. S.* makes much ado, becauſe of our denial of carnal inventions and imitations practiſed by many in the exerciſe of that called the ſupper of the Lord, though with one heart and mind we ſay and witneſs, That Chriſts fleſh and blood is our meat and drink, and none have life within them without it; yet doth receive it in the ſpirit and power of *God*, and doth bear out teſtimony againſt imitations and falſe likeneſſes ſet up in the World, as the wicked and prophane people, ſuch as live in pride and wickedneſs, and covetouſneſs, both Teachers and people, eating a little bread, and drinking Wine ſo many times a year, in ſuch a form, and manner, and way, as Chriſt nor his Apoſtles never practiſed ſuch things in, and no change wrought among people, but both before and after (if not in the very time) fulfilling all wickedneſs and unrighteouſneſs in words, and wayes, and thoughts, yet by falſe ſuggeſtion from their Teachers, believing vainly themſelves to be the better, or ſaints for the practice of ſuch things; whereas they do the more thereby vex the Lords ſoul, and grieve his ſpirit by hypocriſie and deceit; this we call carnal inventions, and do deny it in the preſence of the Lord, that it is evil, and not accepted of God, but condemned in his ſight. *J. S.* proves not that any thing which Chriſt inſtituted to be practiced among the ſaints onely, ever was practiſed in the World among ſuch who are not called, neither ſanctified; and this is abomination to the Lord, to practiſe the ſaints words or ways, and have not the ſpirit of the Father, which we cannot ſee among the people of this age, no, nor manage them profeſſing to be ſelected Church-Members, but pride and envy abounds among them all,

and

and in that ſpirit of diſobedience in which they live, to the Ordinances of Chriſt they have no right, to practice that which onely is to be practiſed among them that have the ſpirit of the Father, and nothing that Chriſt inſtituted for his ſaints, do we deny in its life and age; but lives are changed, and Antichriſt hath ruled, and even the things which once he inſtituted, your practice of them who are polluted, are an abomination to him. And this is a full anſwer in general as to the thing, though I purſue him not in every particular word and argument, to lay open his folly; but our judgement in this is known; he that can receive it, let him; and the belief of the wicked we ſhall not beg: In theſe things we are approved of God, and in the denial of all falſe imitations; and who is he that ſhall condemn?

In the 14*th* Head, concerning Prayer.

Concerning prayer, we do not contradict the ſcripture in our practice, *J. S.* is the lyar herein, who hath made it a ſubject to treat two leafs upon; for praying in the ſpirit, and by the ſpirit, and in publick and private too, we own, and do practice, as is known to thouſands; our Enemies can witneſs for us, and according to the ſcriptures too, and not contradicting to it any way: But this is the offence againſt him at which he is troubled, that we ſhould deny the prayers of the Phariſees, or of ſuch who are in the ſteps of the Phariſees, *viz.* who for a pretence make long prayers, and ſtand praying in the ſynagogues, who are out of Chriſts and the Apoſtles Doctrine, and the prayers and practices of ſuch we do not deny according to the ſcripture, which ſaith, *the ſacrifices of the wicked are abomination to the Lord*; and they ſhall receive greater condemnation who make long prayers for a pretence as it is manifeſt concerning many in this generation, and againſt the praying of the Hypocrites, and of Hirelings, who pretend to pray in love to ſouls, when as if they had not a great ſum of money from the people, would not pray among them, but ſeek a place to pray at, among ſuch who would give them money and hire; and this praying is for a pretence; and we do deny it in publick, and do not offend God herein, though we vex *J. S.* hereby, becauſe ſome wil not worſhip the Beaſt,

Beast, and bow a hat off, while he is praying in an idols Temple, which he complains of in *J.P.* though he himself that prays hath a cap on; and he confesses himself not wicked mens prayers are accepted, publick or private; and here he hath condemned all his own praying, who confesses he is wicked and sinful, and his heart is old and lying; let all take notice of this, which if he had not confessed it, it is sufficiently proved: Then why shall he ever hereafter be offended, (seeing his prayers are not accepted according to his own confession) if any tell him so, or declare against his praying; and before any can truly pray, they must receive the Spirit of the Father (and them we know who are not led by the *Spirit* of the Father) them and their prayers are to be declared against by the Saints, and are condemned in the sight of God. And *J. S.* saith, *If this counsel be followed, viz. waiting in the Light till the Spirits leadings be known, it makes known nothing of publick Ministers, Church-Officers, Baptism, Lords Supper, publick order of prayer, nor of Christ as Mediator, nor of the Spirit of promise, &c.* The Light that every man hath, makes manifest nothing of this he saith; he in this is a lyar, and a slanderer of the people of God, who are led by the moving of the Spirit, in the Light of the Word Christ Jesus, that lighteth every man, and owneth the publick Ministry of Christ, which is received by the Holy Ghost, and Church, and Baptism, and Christ as Mediator, and the Spirit of promise, and all these things all the Saints upon earth, who have the Spirit of Christ, shall witness against *J.S.* herein to be a lyar of the Light and Spirit of God, and so is a transgressor, and his wickedness may largely be laid open; but the least of the children of Light may see his folly and madness, who also lyingly saith, that *Quakers they nourish up people in the Light that every man hath*, (which is the Light of Christ Jesus) *in opposition to Scripture-Light*: This is also utterly false, and a lye, and the Author proved to be of the Devil; for the Light of Christ leads up in the fulfilling of the Scripture, and not in opposition to it; but by his lightness and lyes he is made manifest to be a deceiver of the people; and so take thy own words in thy conclusion to thy self; thou art he that is alienated from the Scripture, and from the *Spirit* of God also, by thy lying spirit of contradiction, which is manifest in thy Writings.

In

In his 15. Head concerning singing, We do not contradict the Scripture, (herein again thou art a lyar) but singing with the spirit and with understanding we own, of such as are redeemed out of the World, and are not of the World; but singing of *David's* experiences, sung in the World by such who are of the World, this singing we do deny, as it is practised in this generation, in Rhime and Meeter, in a vain multitude of people, where all or most of them do dishonor God in singing *Davids* words, which themselves are out of the life of, and in a life quite contrary; singing the Law of God is dear to them, and that they exercise themselves in it, when every moment of time they are exercised in wickedness, and cast the Law of God behind them; and thus singing lyes, and that which is not true to them, yet in the Name of the Lord. Other Reasons many may be given why we deny singing in this form, and manner, and way, as singing is practised in this generation; but this instance is sufficient to all honest people; but cavillers mouths are not soon stopped, not by the truth: And all *J. S.* professes as to maintain this manner and practice of singing, are all impertinent; he proves that the saints sang, and were exhorted to it; but what is this to the purpose to prove the World must sing, who are unconverted? which singing we oppose onely, and not the saints singing in the spirit, who are moved to it by the spirit. O thou lyar! Wherefore dost thou say, To be against singing *Davids* words (by the World in Rhime and Meeter) as we do, is contrary to *Eph.* 5. *Col.* 3. doth these scriptures hold forth any such thing, (let the Reader try) as that *Davids* experiences may be sang in the World in Rhime and Meeter? nay, they do not; and so thou art a lyar on the scriptures, to be taken notice of, and marked for a wrester of the scriptures; and in this we have often declared our minds by words and writings, that poetry, and *J. Hopkins* and *T. Sternolds* brain-invention we have denied; yet *Davids* psalms we have owned, and do own them, as they were given forth by the spirit of God, and not as they are perverted, and added, and diminished to such a compass of syllables as they are now in practice; and thus I have given you a further testimony for, and against singing, wherein we deny it, and wherein we own it, and so leaves his muddy stuff, and so counts it not worth raking in; onely a lye or two, or more he is proved in,

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as the Reader may take notice also of one thing more, where he charges *R. F* falsly to speak falshood, for saying the priests of *England* they teach people to sing lyes in hypocrisie; this they do, and do wickedly in it; and he hath added to their wickedness in denying it to be so; for to all people without exception, they give to sing, *I am not puft in mind, nor have a scornful eye*, and they making not exception in giving forth these psalms to sing: Some that they give it forth to, are puft in mind, and have scornful eyes; and these they teach to sing lyes in hypocrisie; to any honest man this appears true, let *J. S.* shuffle and twist never so much.

In the 16*th* Head concerning Elders and Ordination.

We do not herein contradict the Scripture, but witnesse forth according to it, that who are moved by the Spirit of God to watch over the Flock, and ordained with gifts thereunto, may take the oversight of the Flock wittingly, and of a ready mind, and not by constraint, nor for filthy lucre sake, as J. *S.* and his generation of false Teachers, who preach for hire, and for gifts and rewards; such are not ordained of God to watch over the Flock, but run, and were never sent, and therefore shall not profit people at all; and such an ordination we deny, who are ordained at schools, or by natural arts and sciences to speak their brain-study by a Glass, this is by man, and not of God, and God doth deny it, and we testifie against it by the spirit of God, and do say, The call to the true Ministry and Eldership, is not by man, nor of man, but by the Lord, according to *Gal.* 1. 1. yet such a one is approved of all the Saints, and go forth not contrary to men who fear the Lord; for the spirit of life is one in them that are called and ordained by it, and in them that beareth witness to truth what such doth approve with the spirit that are called by the spirit. This is our judgement, and the judgement of Truth, what ever J. *S.* or any of his fellows raise up to oppose it; and herein we do not contradict the Scriptures; he is that lyar in the subject matter on which he treats in the title of the Section.

In

In his 17*th* Head concerning Miniſters Maintenance.

Concerning this we do no way contadict the Scripture, but witneſſeth according to it, that the Miniſters of Chriſt doth receive freely, and gives freely of what they have received from God, and haveing planted a vineyard, may eat the fruit of it, and keeping a flock, may eat of the milk of the flock: and when they go into a houſe, may eat ſuch things as are ſet before them, and yet may not be chargeable to any man, and this is according to Chriſts inſtructions, & not contradictory to the Scriptures, though *J. S.* be pleaſed to ſo ſtile it, but all ſuch who preaches for hire, or takes hire for preaching, and ſeeks for their gain (for 50 *l.* or 60 *l. per annum*, or the like) from their quarter (a Pariſh or Town) and ſuch who take Tithes, Gifts, and Rewards for preaching, which people ſhould not give them except they preached, and ſuch who have ſums of money, and lives in pleaſures and vanities, and luſt, and fulneſs of the Fleſh, as the Prieſts of *England* do, (this maintenance we do deny) and them that act thoſe things, we deny to be Miniſters of Chriſt, or that any Maintenance by way of Miniſtry doth belong to ſuch who are greedy dumb doggs, and can never have enough, as *Iſa.* 5. 6. ſuch practiſes and men we oppoſe, and doth no whit contradict the Scripture, but it witneſſeth to us herein, and againſt all ſuch; and therefore *J. S.* and his Brethren the Independents who acts ſuch things, they contradict the Scripture, and ſo are truly guilty themſelvs in action of what they falſely accuſe us in words; for ſuch who walks in the ſteps of the falſe Prophets, as he and they doth that preach for hire, and takes Gifts and Rewards for preaching, are contrary to all the true Miniſters of Chriſt, and the Scripture; and the Spirit that gave it forth condemns them, and much as to this we have publickly ſpoken, and written, and ſo here I need ſay the leſs, though much might be ſaid to manifeſt *J. S.* folly and vanity; though they that plant a vineyard may juſtly eat the fruit thereof: yet what is this to purpoſe? he is a thief that eats of the fruit of that which he hath not planted, but is hired thither for ſo much *per* Sermon, or *per annum*, and plants nothing for the Lord; & he that preaches the Goſpel, may live of it; but this ſhames *J. S.* and this Generation of Teachers, who many of them might begg bread at peoples doors, had they not a Law by violence to

compel maintenance from them; which thing is a very shame to all righteousness, which is practised by most of the Priests of England at this day, grievous to be related, what unjust Judgements against them for to maintain Ministers, so called; what is the thing that *J. S.* pleads for Tithes, or an hundred or two hundred pound a year? he is a Lyar, to say that we contradict the Scripture, because we cannot uphold this, but must bear witnesse against it: so whilst he falsely charges us with contradicting the Scripture, in the very same thing he and his Generation are found in this practice contrary to all the Ministers of Christ that ever was sent by him, and in the very practice of the Deceivers, Antichrists, and False-Prophets, in making merchandize of people through covetousnesse, in preaching for hire, and in seeking for their gain from their quarters; and this is the very truth, let *J. S.* and all his fellows read their own contradiction to the Example of all the Ministers of Christ, in their cursed practice of Maintenance, which is the greatest oppression this day in *England*: and this is their grief against us, because God hath opened our mouths to declare against them, and to shew their folly and wickedness unto all people: and when the Law of the Land ceaseth to maintain them, which will come sooner than they expect, then may they beg their bread, or perish for want; and that is all the fruit that their Vineyard of wilde Brambles will bring forth to them: and if every particular of his words should be searched, much rottenness might be let forth: but in plainness I have spoken, as to the truth of things in pleading for truth, and in denying the Deceits, and the Oppression of Hirelings, which I cannot call Ministers Maintenance.

His 18*th*. Head concerning immediate Calling.

In this we do not contradict the Scripture. *J. S.* is a Lyar herein also; but we say, Such as are called of God, are called by his Spirit, and led with it, and fulfills the will and work of God in the Spirit: and such as are called by the Spirit of God, are approved by all the Saints of God, who with the same Spirit bear witnesse to such as are called by it, and speaks by it: The Ministry of God is not of Man, nor by Man, but by the Revelation of Jesus Christ, which is not learned by natural Arts, but received in the Holy Ghost; and this the Scripture bears witnesse to; but the Call to the Ministry, by

by natural Learning at *Oxford*, and *Cambridge*, this I deny, and trample upon; and all your Arts, and knowledge, and Humane Study, and Languages, is not able to make a Minister of Christ, (this I do affirme;) though they approve one another, yet are they not approved of God without his Spirit; and they that have his Spirit, deny Natural Learning, as to be made a Minister of Christ hereby: and *E.B.* his words are owned, transcribed by *J.S.* cited *Page* 16. in the Warning, *&c.* and all that he saith, doth not prove, that any of the Ministers of Christ were called by the Church, or approved unto that work of the Ministry, by them who were not called by the Spirit, and guided with it; he saith, the sending of God is two-fold, and for this he hath no Scripture to prove it, and so holds forth that which the Scripture will not evidence: And further he saith, he pretends to no such Call of an Apostle; if he have not the same Call, by the same Spirit as the Apostles had, he is no Minister of Christ, and in measure he hath confessed to be without the same Call as the Apostles were called with, and will not pretend such a Call.

Again, He falsly Charges *R. F.* with *Crucifying the Ministers of Christ*: which is a Lye, and of the Devil, though none of us may spare to call Hirelings greedy dumb Dogs and devourers, and lazy shepherds, and in this we do not contradict the Scripture, nor work offence towards God, nor our neighbours: And he concludes, *Who of us* (we or they) *shall have the worst of it in Conclusion, the day shall declare*: unto that we are willing to come, by which we, and all the blind Priests of *England* shall be manifest; and we know Lyers, such as *J. S.* shall not have the better, who is to us made manifest already to be out of the way, and out of the power and life of God.

His 19*th* Head, concerning *immediate Teaching*.

In this we do not contradict the Scripture, as *J. S.* falsly charges us withal, but do say (that we are taught of God) and needs no man to teach us, but as the anointing of God, which abides in us, and the promise of God is fulfilled upon us *Jer* 31. we are all taught of God from the least of us to the greatest, with whom the Covenant of God is established, and this is the cause wherefore we set forth our selves to the World, who are yet in the unconverted estate, that

they also may come to the knowledge of the wayes, and teachings of God in the Spirit, and may come into the Covenant of peace, where none need to say, *know the Lord*, but all these are taught of him, (yea and immediatly too) by his spirit, and this we do witness, and the Lord doth witness with us, though the unbelieving heart of *J. S.* and his fellows cannot believe it, but doth gainsay it, as being contrary to the Scripture, when as themselves doth contradict the Scripture in denying it, so proving themselves guilty of what they do accuse us of falsly; but this is that their folly may appear to all men, as it doth to us, and *J. S.* saith, *he is yet to learn the promise of the immediate teachings of God, to be given to all that are to teach others*; & this doth make it manifest, that himself is without the promise of God, and is not yet taught of God, and so without Gods Covenant, being not learned in the teaching of God by his Spirit, which is immediate.

And thus to confound truth, he hath by his confession shamed himself, and shewed himself to all men to be unlearned in the doctrine of Salvation.

Further, he saith, If God had intended to have given teaching immediatly without any *medium*, then would he not have sent Preachers abroad for them to hear: mark this mans blinde productions, and what impudence is in his heart, who holds forth, That God intended not the thing to be what he promised should be, he promised to teach his people himself; and this man holdes forth, that he intended it not, and so hath no lesse than charged God with Hypocrisie (let the Reader mark this) but this is the ground wherefore the Ministers and Preachers were and are sent abroad, to bring all people to be taught of God by the Spirit, and to inform their minds to the gifts of God in them, that by the spirit received the knowledg of, they might know the things of God, which is not known but by the Spirit of God, which all the Children of God are led and guided by, and they that are not led with the Spirit of God, which Spirit is immediate, (are not the heirs with Christ) are none of his, let *J. S.* say what he will, or may; this we believe, and this the Scripture gives testimony of for us, and with us.

Yet further to manifest his folly, he saith, *It is erroneous enough, and contradictious to the whole Scripture*, when *R. F.* truly tells him, & saith, Thou that art not taught of God, shewes that thou speaks a vision of thy own heart, and not from the mouth of the Lord: let the

the Reader ſearch where the errour and contradiction to the whole Scripture lyes in theſe words, or whether he hath not proved himſelf blind and ignorant, and in errour, and contradiction to the Spirit of God.

Further, he ſaith, *Never did any but Gods ſlayers, and Spirit-wounders go about to ſeparate the Word of God and his breath*: Now let this be conſidered; Chriſt did tell them (the Phariſes) who had the words which God had ſpoken by the Prophets, that they had never heard the voyce of God; here he divides or ſeparates betwixt the words and the voyce (or breath) and was no God-ſlayer, nor Spirit-wounder, as thou haſt vvickedly and blaſphemouſly laid dovvn thy poſition, vvhere thou haſt concluded Chriſt to be one againſt vvhom thy vvords are laid dovvn: let the Reader prove thy doctrine.

His 20*th* Head, concerning *Queſtions*.

In this we do not contradict the Scripture, *J. S.* is taken with a lye in his mouth, who hath made it a ſubject to treat upon, (for Queſtions in their places wee own) but ſuch as are of the Divell we deny; as Chriſt did, who ſhewed himſelf as a fool unto all mens wiſdom when the ſubtile Phariſees and others tempted him, who vvould not anſvver their crafty Queſtions, though them that queſtioned in ſimplicity, he did to reſolve and ſatisfie them, and informe them in the knovvledg of the Father.

Then ſome leaves he hath filled vvi h producing ſome of our Queries out of ſome of our Books, Commenting thereupon, and vvould prove them ignorant and unprofitable, and the like; but it had been more juſt, & of a better report for him to have anſvvered them, and ſhevved them to be (as he ſaith of them) to all people, rather than in a manner backbited them, and reproached them, and not ſhevving vvherein it lyes; and if they be to needleſſe, and vaineas he ſaith, then the ſooner had ſuch a vviſe man (as he thinks himſelf) *J. S.* confuted them by ſober and plaine anſvveres; but vvhat if our folly in the ſight of men, be vviſdom in the ſight of God, and his vviſdom fooliſhnnſſe vvith God? no matter vvhat he ſay otus, vvho hath ſhevved himſelf already, and confeſſed truly that his heart is old, and lying, and ſinfull, ſo vve can expect no better judgment from his Pen, then what is in his heart; but while

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we are approved in the ſight of God, we matter not what men ſay of us, eſpecially one that hath ſet himſelf to be our enemy, and the Lords enemy: and I leave the honeſt ſober *Queries* to be read; which he hath falſely branded with Pride and ignorance, and ſuch like, (as this) What Rule have you in Scripture for putting off the Hat? (this is an honeſt Queſtion) which he wickedly ſlanders with pride: And whether is your Goſpel free without charge, as the Apoſtles was, yea or no? Theſe and ſuch other Queſtions he rails againſt, to be ignorant, and quarrellous, and vain, and of the Devil: Now it had been more honeſt to have confuted them in anſwering diſcreetly, than to have thus branded them. And he ſaith, It is one thing to take Hire for Preaching, and another thing to preach for hire, whereby his ſcope is to excuſe himſelf if it may be, and his Brethren, (who are Hirelings,) and would not be counted to preach for hire, though he dare not deny, (leſt all men ſhould ſee his folly,) but that they had hire for preaching: but then let him tell us, when, or where ever any of them preached, and had no hire; and then we will believe they preach not for it; but ſuch as receive ſums of money of one man, or a Country, which would not be given him, except he preached to them, this ſame man is a Hireling, and preaches becauſe he hath hire, and hath hire becauſe (thats the ground) he preaches. Further, he ſaith, Chriſts righteouſneſſe which juſtifies a believing ſinner, is not the eſſential righteouſneſſe of his God-head; and here he hath ſpoken ignorantly, and held forth, as if there is two Righteouſneſſes of Chriſt, which I call for a proof from him for; elſe let him confeſſe, to his ſhame, that he hath added to the Scripture; for the righteouſneſſe of Chriſt is but one, by which all the Saints are juſtified.

Further he ſaith, ignorantly enough, That which is done accord to the bare letter of the written Command, or from a Gift of the Spirit, or in a Goſpel way from a living principle of grace, acts of holineſſe by the Holy Spirit, and Faith given ſtirred up, *This is a righteouſneſſe of ours*, ſaith he, and ſeems to ſeparate it from the righteouſneſſe of Chriſt, as he holds forth: let men behold his ignorance. Further he ſaith, though it be wrought by the ſtrength of Chriſt in us, yet as to Juſtification, *Paul* would not be found in it; (this) for a word, (mark again Reader) canſt thou ſee any thing here but ignorance, as if *Paul* were juſtified by another Chriſt then what wrought in him to will and to do? Further he ſaith,

Paul

Paul counted all things but loss and dung, even what he had done, or suffered, since conversion, that he might win Christ. Mark again, What was the converting of many hundred of souls by *Paul*? and many other Works of God wrought by him, but dung and losse? so *J. S.* holds forth; this is ignorance indeed; he hath shewed his ignorance by what he hath said, and not proved in any thing, that concerning Questions we contradict the Scriptures.

His 21*th* Head, concerning *Civil Honour*.

In this we do not contradict the Scripture, by Arguments nor practice, but do honour all men in the Lord, and cannot respect mens persons, nor have them in any admiration for any advantage; yea we honour men in reproving them in their unrighteousnesse, and *J. S.* pleads much for civil Honour: the Scripture speaks not of Civil Honour; and the Question is, What this honour is that he calls civil? and wherein it may be done, and not in transgression, nor in respect of persons; Magistrates are to be honoured by subjection to their just Commands, Requests, and Laws; and by patient suffering under their corrupt Laws, and evil Commands, and not resisting evil: yet the person of no man is to be respected; for he that doth, commits sin, and is a transgressour of the Law of God, & Ministers of Christ are to be respected for their works sake; and they desire no honour nor praise of men, but know, Reproach and infamy is their respect from the men of this Generation: And as for Hirelings and Deceivers, they are respected of the World, but condemned of God, and of his Saints, and testified against; and Parents are to be respected in the Lord by their Children, and Masters by their Servants: but where God commands one thing, and parents or masters another, as it often comes to passe, in Christs time, as it doth now, whether to give respect to God or man, this I leave to be judged by sober men that make conscience of what they say: And thus in short I give a testimony how we honour, and would have all honoured in the Lord, and leave *J. S.* long Discourse to him and his Company, and do bear witnesse against the vain Superstition, and foolish Customes of this Generation.

His 22*d* Head, concerning *Swearing*.

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In this we do not contradict the Scripture, but saith & practiseth according to Christs words, *Swear not at all*, which is spoken absolute and without condition, and mitigation (and he saith) we take these words of Christ against his meaning, and this is false and wicked too in *J. S.* who would be seen to hold forth, that when Christ said, *Swear not at all*, he meant not as he spake, (for both Christ and the Apostle *James* were righteous in what they delivered concerning Swearing, who forbids all manner of Swearing, no cause excepted, and we take Christs words according to his mind, and doth deny all Oaths, and abides in Christ, and the Apostles Doctrine, and our yea is so, and our nay is so, and whatsoever is more commeth of evil, and *J. S.* would plead for swearing before a Magistrate; but that Magistrate which fears God, and loves his way, will believe a man sooner that cannot swear for conscience sake, then he that makes no conscience of Swearing, and such a one is liker to testifie lyes with Oaths, then he that for conscience sake denyes Oaths; and in his conclusion he saith scholastically (though ignorantly) they that wil not expound Scripture by Scripture, and compare the precepts and exampl'es for swearing without prohibition against it, fall into Scripture contradiction; but *R.F.* nor others wil; therefore, *&c.* This is unsound, and laid down, but not proved at all, neither *major* nor *minor*, and hereby he hath concluded wickedly, the Apostle *Iames*, and Christ himself to be fallen into Scripture contradictions, who did expressly forbid all swearing and did not compare the precepts and examples for Swearing, with the prohibition against it, and thus *J. S.* is taken uttering folly with his tongue, & hath drawn a conclusion upon Christ, and the Apostle *Iames* to be contradictors of Scripture; let shame cover his impudent forehead.

And they that charge Christ, and the Apostle *James* with contradicting Scripture, are enemies to God, and of the Devil, and for eternall vengeance: but *John Stelham* hath done so, and therefore he is an enemy to God, and of the Devil, and for eternal vengeance.

But further at large, as concerning Swearing, our testimony thereof is laid down at large in a Book called, *The glory of the Lord arising*.

And whereas further, *I. S.* as a man not weary of iniquity, goes on after his false charging of us with contradicting to scripture, charges

harges us again, that we contradict our ſelves in many things; which accuſation we bear with as much patience as we do his former, ſeeing they are all out of one heart, and to the ſame end; for it is a ſmall thing for us to be judged by man, and ſo that wherein he charges us with ſelf-contradictions, I paſſe lightly over, having cleared the truth, That we do not contradict the Scriptures; but if this man *J. S.* had been in Generations paſt, what would he have ſaid of *Iſaiah*, who was ſent to tell *Hezekiah* from the Lord, *That he ſhould die, and not live?* 2 King. 20.1. At the ſame inſtant of time the word of the Lord came again to *Iſaiah*, that *Hezekiah* ſhould be healed, and that he ſhould go up to the houſe of the Lord: Theſe were both the words of the Lord to *Hezekiah*, and yet no contradiction in *Iſaiah*, though ſuch a Spirit as J. S. would ſo have judged: And what would he have judged betwixt *David* and *Jeremiah? Pſal.* 119. and the 103. and *Jer.* 23. 29. *David* ſaith, *The Words of the Lord are ſweet unto his taſte, yea ſweeter than the honey to his mouth*: And *Jer.* ſaith, *The Word of the Lord is as a fire, and like a hammer, which breaks the Rock to pieces*: Now there is no contradiction in theſe two, not to that Spirit by which they are guided, though ſo it might ſeem to ſuch as J. S. whoſe mindes are dark: And what would he have judged of Chriſts words, *Matth.* 12. 30. and *Mark* 9. 40. where Chriſt ſaid, *He that is not with me, is againſt me; and he that is not againſt us is with us?* and yet in theſe words there is not contradiction to him that hath an ear to hear: But if J. S. had been in thoſe dayes, out of his evil heart would he have charged the holy men of God to be contradictions to themſelves; it is very like that he would; and theſe things I leave with the Reader to be conſidered of; for we who have the ſame Spirit, do clear Chriſt, and the holy men of God from contradictions, and knows J. S. and ſuch as he, to be ſeekers of occaſions againſt the Juſt, and would make offences where there is none; for as I have ſaid, we do not allow J. S. to be the Interpreter of our words; for then no queſtion but he would have his own end, and meaning; and J. S. ſaith, We deny the letter of the Scripture to be Scripture; this is charged upon him to be a lye, as it is well known through this Nation; both in Doctrine and converſation, we own the Scriptures; and to deny *Matthew*, *Mark*, and *Johns* Declarations of the Goſpel, is no denyal of the Scripture; for the Goſpel was preached to *Abraham*, which Goſpel was, and is the power of God, before theſe

four men did declare it, though we deny their Writings to be the very Gospel, which is the power of God; yet we do not deny but they truly declared of the Gospel: and this is to own the Scripture as it speaks of it self to be.

Let J. S. judg what he will of us: and whereas he speaks of Gospel-letters, and Scripture-Gospel, the Scripture gives no such names to it, but saith, the Gospel is the power of God, and that is the Gospel which we preach, even the power of God unto all people, let J. S. judge by consequence what he will.

And further he would plead for the Title of Master, from the Example of *Abrahams* Servant; but this is nothing to prove the lawfulnesse of a Minister of Christ, that they may be called Master: for Christ saith to his Ministers, *Be ye not called Masters*; and the Spirit of Christ being our rule, that leads us in the fulfilling of Christs words, let J. S. shuffle as he will: Also he lyes of J. N. to say, he denyes and grants the same thing to be in the letter: for though he say, He that believes hath the witnesse in himself, which is truth; yet he doth not say, The Letter is the Belivers witnesse, which he seems falsly to be charged withall; and he saith, the Spirit of God must give the spiritual understanding of the Scriptures; But this he doth in another way, than that whereby he inspired the Pen-men of the Scriptures.

Now this is false Doctrine: For Christ the way, the same to us, as to them, and not another way of understanding Scriptures, nor by another Spirit than that which gave them forth; and he saith, Christ directed to himself, *John* 5. 39. as revealed in the Scriptures, and more than that, as conveyed by the Scriptures to a Soul: Now let the Reader take notice and search that Scripture, Whether he hath not added to it, yea or nay? or where any ever had any Christ conveyed to them by Scriptures: It doth say, the Scriptures testifie of him; but it doth not say, that he is revealed in the Scriptures, nor conveyed by them to a Soul; and this is his additional gloss to corrupt the Text, to undervalue the eternal Spirit of the Father, by which Christ is only revealed, and received, and not by the Scriptures.

And for *E. B.* to say, That he came not to them with enticing words, neither what he had gathered from the Scripture without him, but to declare the Word of the Lord, and not to speak his own conceivings and imaginations, this is true, and no contradi-

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ction in it; though J. S. say, these cannot both be true, to say, That he neither came with what he had gathered from Scripture, nor his own imaginations: For the Apostles of Christ did not preach what they had gathered from Scripture, neither their own imaginations, but preached the Word and Gospel of God which they had received from God, and not gathered from Scripture, nor in their own imaginations: and because he saith, both these negatives cannot be true, then it is concluded, that himself preaches either what he hath gathered from Scripture, or his own imaginations, and let him chuse to say whether he will: And in the next, he will be proved a false Prophet; and that *E. B.* compiled a Book out of Scripture *Collections*, is false; for having the same Spirit which gave forth the Scripture, which brings the Scripture to remembrance, is not compiling a Book out of Scriptures: and *J. S.* is found a false Accuser; and *E. B.* neither a self-Contradictor, nor self-Curser: and these are true words to this Generation, and owned with the Spirit of God, though *J. S.* in his scornfull spirit abuse them: he that hath the Word of the Lord from the mouth of the Lord to declare, he is reviled and mocked.

But he that speaks the imagination of his own heart from the Saints conditions, he is heard and owned; and this is neither Scripture contradiction, nor self contradiction, let *J. S.* judg out of his own heart what he will: neither is this self-contradiction, to ask, Which of the Saints had the witnesse of their souls union to seek in the Letter, and yet to affirm, the Spirit opens, and brings that which is spoken in Scripture to remembrance? Let *J. S.* first answer the Query in plainnesse, which is an honest query, and not to imply from it his own conceptions; to make appear self-Contradictions, let the sober Reader judg, where the contradiction lies: and he saith, *the Spirit is in the letter*, and goes about to prove it if he could: if the Spirit be in the letter, then all must have the spirit that hath the letter, and the Spirit is whereever the Bible is, which I do deny; for many have the Letter, and professe it, which knows not the spirit, and many have the Bible in their pocket, which have not the spirit there: and this will be confessed by J. S. and all his fellows; and so he must revoke, who saith, *the Spirit is in the letter*, and the spirit gives life, but the letter kills: In his proof he saith, *The written Word, viz. the Letter is of greater authority then the writer*: Mark here, Christ was one of them which gave forth Scripture,

and he was a greater authority than what was written: and I say, as it is plain to all honeſt men who can believe truth, that the holy men of God, who had the ſpirit, were of greater authority than the Scriptures ſince have been which they left behinde them. But J. S. hath let Chriſt, and all them that gave forth ſcripture to be leſſe in authority than the ſcriptures: Let wiſe men judg of this matter; he ſaith, *They were imperfectly holy that wrote forth the Scriptures*, and this is an abſolute lye; for the ſcriptures give this teſtimony of many of them that wrote it, that they were perfect men; and he hath alſo ſlaundered Chriſt to be imperfectly holy: and in his next let him prove what this imperfect holineſſe is, and till then we deny that there is any Holineſſe imperfect.

Further he ſaith, *The promiſes of the ſcripture are his Chariot to convey him* (ſpirit) *whither he pleaſes to go*; But where is his proof for ſuch a Doctrine? but all that he ſaith, doth not prove that the ſpirit is in the letter, though he ſay to make up the ſum of his matter, *Daily experiences do demonſtrate that the ſpirit is in the letter*: but where is the man? let him anſwer, that thus hath experienced, that alwayes when he hath ſeen the letter, and handled the letter, hath ſeen and handled the ſpirit; the teſtimony of an honeſt man I will believe, but not J. *S.* aſſertion out of his own heart.

In his 2*d* Head of *ſelf-contradiction*.

Concerning hearing the Word, this is not contradiction, to ſay, they who are of God hear his Word; and yet to deny the hearing of ſuch as J. S. who is not a Miniſter of the Word, but a Profeſſor of the Letter; for proud men, and covetous men, and falſe Accuſers, ſuch as J. S. is, we are exhorted to turn away from, by *Paul*: and this is not a denying our ſelves to be of God, as J. S. would charge us withall, becauſe we deny to hear Hirelings; for we hear Gods Word, and his Voice, and therefore do we deny to hear Deceivers; and this is no ſelf-contradiction, nor ſaying, nor unſaying, let J.S. judge what he will, the Saints ſhall be my witneſſe: and though we ſay, that the Saints Teacher cannot be removed into a corner, as ſaith the ſcripture, and that the ſaints will finde their teachers as they lie in their beds: both theſe are true, and not ſelf-contradiction: let a ſober Reader judg, whether he can find contradiction in thoſe words: but fain would J.S have his lies believed for truth,

truth, that he might have praiſe of men, for his works have gained no praiſe of God; and he ſaith, *R. F. hath not proved lyes yet againſt him*: if it were ſo, let the Reader ſearch whether there be none proved againſt him now: but let him not ſay like a Phariſee, *I am no lyar*, but rather let him repent of his lyes and wickedneſs.

His 3*d*. Head concerning the *Light within*.

Wherein much ado he makes as to prove the light of Chriſt ſpoken of *Joh.* 1, 9. to be a natural light, and *he ſaith, the light given to all men*, even that light ſpoken of *Joh.* 1, 9. *is a dim light, and is cold, and inſufficient to Salvation, and unable to make true diſcovery of the true Saviour*, & ſuch like contemptible undervaluing words of the pure light of Chriſt, by whom the world was made, who lighteth every man in the World: & by this it is known more evidently what Spirit *J. S.* is of: but there is none of us who have received the knowledge of God by the very light of Chriſt which ſhines in our hearts can believe him: and this is no contradiction to ſay, that every man is lightned by Chriſt with the true light, and yet to ſay, ſome men are living in a natural condition: both theſe are true, for ſome hates the light of Chriſt, and their deeds are evil: and ſuch are in a natural condition; but this doth not prove that Chriſt hath not given them light, though they be in a natural condition; I leavit to ſpiritual men to judge, though they ſay, *it ſeems ſtrange, that ſome ſhould live a natural condition, and yet have the light of Chriſt given them*, ſaith he, *as if every man brought a Saviour with him into the world*. This laſt is his falſe conception; but he is mans ſaviour by whoſe power every man is brought in to the World, and if *J. S.* did but underſtand as we do, that ſome love the light, and ſome hates it: ſuch as hate it denyes Chriſt: he that loves it receives Chriſt: who knows this ſtranges not; *J. S.* wondring ſhews his Ignorance who would ſecretly charge us to be bewitched with a Notion of accounting nature grace, which we do not, and it is his own condition: he that conceives Lyes, believes them and tells them, is the rather bewitched.

And further, *he ſaith the light in every man is a poor, baſe, beggarly ſcrap to the Goſpel treaſure*: theſe words are uttered in his haſtineſs,

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and without either fear or knowledge; for he that lighteth every man with the true light of life, (or of Condemnation) is not base beggarly scraps, as *I. S.* saith it is, for it brings to the knowledge of the Gospel treasure and pearle, and not other light, and thus whilst he thinks to prove us self-contradictors, he proves himself a vilifier, and a blasphemer of Christ Jesus the Saviour of the World who lighteth every man that commeth into the World. Again, he would make this contradiction, because we say every man in his first state is as a Beast, and yet saying *every man is lightned*; but this is not contradiction no more than the former is; & then he speaks of naturall conscience, and secretly charges us as if we should say it is potent, and victorious at last; but this is a secret slander of his; for we say Christ only is victorious, and through him are we made Conquerers, and not by natural conscience: and he speaks of Gospel conviction to be above the conviction of natural conscience; but I would know of him where the Gospel conviction works, if not in mens consciences? and so in his next let him divide if he can, and shew the difference of such convictions. Further, he would say that this is contradiction to say that every man in his first birth may see himself to be natural; and yet to say that the light which discovers natural corruptions, is not natural, but spiritual; both these are true; for the light shines in darkness which shews the darkness, and is not darkness but light; and he that can understand that Scripture *Iohn* 1. 5. shall see the truth of both these to be no self-contardiction.

Further, he saith *the Scriptures are a rule above the Saints light, and unto it, and not so, their light above the Scripture*; this is confusion, and he knows not whereof he affirms; for the Spirit of God is the the Saints rule, and that is greater than the Scriptures, and the rule of the Spirit of God is above the Scripture: but such as *J. S.* who talks of Scripturres to be a rule, & yet acts these things which the Scriptures declare against, are but found in deeper hypocrisie; for he that is ruled by the Spirit of God walks up in the fulfilling of Scriptures. And further *J. S.* confessed, and saith this he knows, that he is more brutish then any man, and hath not the knowledge of the holy; and this is truly confessed; his own works manifest his own condition to be true; and he confesses he never obeyed natural light as he ought, and as he might, and this is truly confessed; for if he had obeyed that light which he calls natural, he would not thus have stumbled at him who hath lightned every man. And

And further he charges *a deceit when men will put off that for redemption light which is but old creation light*, let him charge them that are guilty: but yet we say that the same is Redeemed by whom the world was created; and this is without any deceit; and he that lighteneth every man with the light, that is but one, he is the Saviour of all that receive him in the light, and he is the condemner of all that hate his light; this is no self-contradiction, but the very truth as it is in Jesus. Further *J. S.* would make it appear if he could, that we contradict our selves concerning sin and Christ; but his whole Section I leave to be read in his Book, and let the wise Reader judge whether his proof be any such thing: only his lye will prove what he saith; he saith, *We hold Christ to be in all*; this is his Lye: for we say Christ is not in the Reprobate, neither did we ever affirm that Christ is not in the Reprobate, and so is not in all: neither do we concerning Justification contradict our selves in the Spirit of God, though so it may appeare to *J. S.* blind mind, and so would make it appear to others by blind arguments by his own meaning. Again *J. S.* would charge self-contradiction upon us, because we bear witness to the New-Covenant, and doth say, the children of God are taught of God, and needs no man to teach them, but as the annointing within them: and yet doth write and print: here he saith we condemn in others what we allow in our selves. Now to all honest people this is no contradiction, neither a condemning in others what we allow in our selves: for therefore we write, and print and speak, that all may come to the knowledge of this thing, & may be converted to God, and know his teaching within them; but what would *J. S.* have said of *John* who told them they needed no man to teach them, but as that within them? and yet did write Epistles to them: very like he would have called this contradiction. And the same is our cause, who doth and must do (though *J. S.* and his companions be grieved therewith, because their folly is laid open thereby) print, and write, and speak, that people through the Ministry be brought to know the teaching of God in themselves, and yet herein in the light of the Spirit of God, do we not contradict our selves, let *J. S.* say what he will: neither do we allow in our selves, what we condemn in another, this is one of *J. S.* his lyes; we allow the Ministry of Christ, yet doth not allow the Ministry of Deceivers, and yet is not in contradiction; and this in short may give the Reader to understand the deceit, and deceivableness, to lye in

J. S.

J.S. who is found seeking offences against us, without any cause given him: and he layes snares for another, which doth entrap his own feet. And whereas he hath transcribed *E B* his Confession, in the warning to *Underbarrow*, which confession is still owned, and no self-contradiction proved by it: For though God spake by *G.F.* to him, yet this doth nos contradict the teaching of the spirit of God, as that *E. B.* was not taught by the spirit of God: For, as I have said, *G. F.* did minister as many do at this day, that people should come to the teaching of God in themselves; and herein we do not contradict the scriptures, let J.S make as many blind Arguments as he can: and that instance about J. L. being of the same nature with the former: The Answer supplies both his Proofs, neither of which doth prove us in contradiction, but is a witnesse to the Ministry of Christ, and to the Conversion received through it, wherein we are taught of God, and need no man to teach us, but as the anointing, the spirit of God within us, which is immediate, and yet we preach the Gospel to others, that they may come to witnesse the same with us, even the teaching of the spirit of God, and for this end is the Ministry of God sent by us to bring others to the knowledge of God through it, and this is no self-contradiction, let J.S. say what he will.

Further, J.S. doth instance E.B. his calling mans light natural and carnal in the Warning, *&c.* and would cal his contradiction to some who deny the light of Christ to be natural and carnal, as the Priests of *England* terme it; but this is no contradiction; for though we do deny that the light of Christ Jesus is natural and carnal, and doth not allow any so to call it; yet the light of man by which carnal men do judg of carnal transgressions, is natural: *E.B.* doth never say that the light of Christ is natural and carnal, but the light of *Man* is so he saith, and in this Instance there is no contradiction; neither in any parts of the words following, which are transcribed: and much might be said as to the occasion of those words being uttered, when *E. B.* was in prison falsly, as many have been since, who was one of the first that by imprisonment was a sufferer for the name of Jesus in the North part of *England*, before J. S. was troubled with any of us: but it is sufficient what is said to the mans light, by which carnal men judg of any thing, is one thing, and the light of Christ Jesus which is spiritual mens guide, is another thing: E. B. spake of mans light, and J.S. foolishly opposes him

him, as if he spake of the light of Christ Jesus, and so opposes his own conception. And further J. S. asserts, *That Scripture light is the standing rule for faith and manners; so are not immediate revelations, and teachings.* Here he hath set up the Scriptures above the Spirit of God, and above the Revelation of Jesus Christ: the Saints were led by what the Spirit revealed, and taught: Christ said, he should teach into all truth, and they that were the Sons of God were loved by the spirit of God, and that was their rule to be led by in their Faith and manners: But yet see a Hypocrite, (J. S. is he) that pleads for scripture to be the rule, and yet is acting in many things contrary to the scriptures, as at large may be instanced; neither is in all the scripture the scripture called light, but scripture saith, Christ is the light.

Further he saith, *There is sufficient light in the scripture to guide men to salvation*: Mark his Doctrine, whether he hath not preached another thing than Christ to be the way, and whether he hath not made Christ, and the blood of Christ of none effect, without which no salvation: But he saith, there is sufficient in the Scripture to lead men to salvation, and neither Christ nor his blood is in Scripture, let it be moved

Further he saith, *The scripture was given by the spirit for a rule*; this we desire a proof of by plain scripture, and till then we deny it. And further he saith, *The spirit gives out himself by scripture*: and yet he saith, *he never said, the scripture did give the spirit*, and this is an absolute contradiction, as may be noted; so J. S. is taken in the snare, contradicting himself in one quarter of a sheet of Paper, and hath not at all proved us to be self-contradictors concerning any of these things mentioned by him.

Further, he saith in his 8th Head, *That our possessing perfection, and quaking after Moses Example, cross shins on the other*; but wherein he doth not shew, neither can the honest-minded read any contradiction in it, but only it seems *J. S.* hath set himself to cavel.

Further, he saith, *We contradict our selves concerning Quaking and trembling*, from this confession, That the same power that made *Moses* to quake and tremble, the same power we witness; but wherein doth this contradiction appear in these words? let honest men try the cause, and *J. S.* be silent. And whereas he instances, *J. P.* standing in an evil cause, and of *I. P.* he may be silent, whose blood he or his Generation sought after: and now might they well

be quiet of him, their wills being stifled by drinking his blood as it were: but that wicked men must add to their own wickedness till it be fulfilled, that they may receive their reward; and *I. P.* was bold, as is the children of God; and though *J. S.* would clear himself and his company from what was done to *I. P.* yet by the effect it appeared that there was enough envy in them towards him and the truth; and though his body be in the ground, yet the Spirit of the Lord which guided him stands alive, a sufficient witness against them, and all their cruell and wicked dealing; and let *J. S.* judgement be what it will, neither concerning growth of Grace, nor forms of Religion, nor fruits of the Spirit do we at all contradict the Spirit of God: neither doth he prove us in these things whereof he accuseth us in strife and debate, (except against such as *J. S.* and the Devils Kingdom,) neither in emulation, hatred, scoffs, or any of these things which the Lord hath redeemed us from, though we be falsly accused in these things, as in many other by him; and whereas he would prove their preaching in their method, & Points, and Reasons, and Uses from the example of the Saints in former ages, he falls far short in effecting his extent; for he cannot prove that they studied for what they spake, nor that in such a way they delivered what they said an hour by a glass, *&c.* as the Priests of this age do; also if it were they preached in the like manner as the Apostles did, yet not by the same spirit, but by the spirit of error, and for a wrong end; that is the thing which makes their manner abominable, when as they are not guided with the same Spirit of the Apostles, and their preaching in their method of points, and particulars is rather an art of preaching by humane policy, and not the gift of preaching by the Spirit of God; neither do we concerning humility and love contradict our selves, but are in humility & love towards all men; even such as wrongs us we seek no revenge against, and herein doth our humility and love appear, yet cannot we respect any mans person with hat or knee, and that is it which *J. S.* I suppose is offended with.

In his 13*th* Head concerning *Ordinances*.

He charges us with self-contradiction, because we say we own praying, *&c.* and yet hath given over Family prayer, morning and evening, and at meals, but this is no contradiction: for we

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own praying in the Spirit of God, but do deny it without the Spirit, and this is no contradiction; he may as well say it was contradiction in Christ to cry against the prayers of the Pharisees, and yet to teach his Disciples to pray, and to pray himself; this is the same cause of ours which he foolishly charges with contradiction, and as I have said the prayers of the Wicked we deny, and yet doth own prayer in the Spirit, and who are moved by the Spirit morning or evening, or at meals, or otherwise, and this is truth, let *J. S.* gather what he can from it.

Further, he saith, *If we teach one another, why do we condemn them for teaching?* But to this I have answered; Preaching or Teaching by the Spirit we own, and without the Spirit we deny; and because we say we own all that which is Gods, as Baptisme, the Lords Supper, and Sabbath, &c. yet doth disown in practice their Water Baptisme, and their form of breaking of Bread and Wine, and their forms of Church fellowship, and their form of keeping a Sabbath; this he charges to be contradiction, but it is not so in the sight of the Lord, though *J. S.* falsely so judge it; for their Baptism and breaking of Bread and Wine, and their Church-fellowship, and keeping of a day, I say their exercise in these things we do deny to be of God, as in measure is proved, and may be further if need require; and I say we own that which is Gods, and which is led unto by his Spirit, and practised in his fear, and counsel, & yet we do deny all their Imaginations of any thing which God commanded, doth own the command of God, and yet doth not contradict our selves, though *J. S.* falsely so judge of us.

Further, he charges us with self-contradiction concerning speech, and silence, because we check some for speaking, and yet speaks or writes our selves; but this is the same with the former, and the same answer will serve, that speaking that which is not in the Spirit we check, which is not the voice of Christ but of the stranger, and yet doth own that which is spoken by the Spirit of God, and herein doth not contradict our selves.

Further, he saith, We contradict our selves concerning Conscience and Laws, because we say there must be no Law concerning Religion, viz, to bind any man to worship in this or the other way, and to bind him from this or that way of Worship, and

yet in exhorting the Rulers, that their Laws be according to that in the Conscience; but in these words there is no contradiction; for the Laws being according to the light in every mans Conscience, that Law will not binde or limit the conscience from this or that way of worship in Religion; for that Law is unjust, which binds or limits the pure conscience of any man: but that Law which is contrary to the light in every mans conscience, is oppression, and we bear witnesse against it: and though we do say no Law must be laid upon Religion, that is to say, to binde any mans Conscience to or from such a form of Religion: and though we further say, that all just Law is, and should be according to every mans Conscience; yet in this there is no contradiction.

And whereas *J.S.* speaks of such Laws, who persecuted, prisoned, and crucified for the testimony of a good Conscience, *God hath hewen down in all ages*, saith he: Let the Rulers of *England* take notice of this from the mouth of one of their Teachers. And further I adde, so will God hew down in this Age all those Lawes by which many are persecuted and prisoned, as he hath done in other Ages: therefore let it be considered by them.

And he saith, *The Magistrate is not to level his Law with every mans conscience and light*: and this he speaks in opposition to us, but he needs not; for we say the same, that some mens Consciences are defiled, and we do not desire the Laws to be made according to mens several Opinions, and defiled Consciences, but according to the light of Christ Jesus in every mans Conscience, which is but one in all, and is according to the Law of God, and every just Law will be according to it; and though J.S. by his own meaning would make it appear Contradiction in our saying, no Law must be concerning Religion, and yet saying, all Laws should be according to the light of Christ in the Conscience: Now by these words we do not mean that we would have a Law according to Religion, but no Law to limit to or from this or that manner of Religion: And this doth very well agree with our saying, Let all your Laws be according to the Light of Christ: so by his misinterpretation of the first, he makes it appear to be contradiction to the second; but it is not in the light of the Spirit of God.

And further, *R. F.* saying, the Law of God answers his Justice, and the Light of Christ in the conscience answers the

the Law of God, which is perfect according to that in the Conſcience: theſe words J. S. charges with two Errors: but let the Reader try where the Error lies, and not believe J. S falſe deduction from *R. F.* plain words, which are ſimply uttered, though ſubtily wreſted.

And J. S. ſpeaks as if ſome would have Magiſtrates to make Laws to binde themſelves from ſtriking at Offenders, Blaſphemers, Goſpel, and Church diſturbers, *&c.*

In anſwer to this, We are not they that would have any Magiſtrates to bind themſelves from ſtriking at offenders, who are truly able to judge of Offences: we own that ſuch ſhould be puniſhed according to the offence; but the Magiſtrates Law reaches but to the outward man to keep that in peace and good order, and not to the inward man to binde or limit that.

And as for Blaſphemy, and Goſpel and Church diſturbing, we find many Magiſtrates not able to judge thereof; but many on the other ſide calling both blaſphemy, and reproving of ſin in Teachers and people, Goſpel and Church diſturbing, and ſo by falſe judgment making ſuch offenders which are not, and ſo abuſing their power, and condemning the innocent rather than the guilty: and theſe are ſuch as J. S. ſpeaks of, where the ſtrong man armed keeps the houſe, and theſe are rather a terror to well-doers then to evil; and ſuch Magiſtrates, and ſuch Laws by which the juſt are oppreſſed, and the hands of the wicked ſtrengthened will the Lord confound in a day, to the glory of his name, and to the refreſhing of all his People who are now every way oppreſſed by evil men, both by Teachers and People.

And as for the reſt of his Book, its but of the ſame nature with the former, and not worth anſwering to; onely his lyes I do deny; and his firſt following is, that all our doctrines are raiſed upon the ruines of the Scriptures excellency and authority: this is falſe, neither doth his proof at all make it good. His ſecond lye is, that our corrupt Tenents are built upon falſe and novel Interpretations, and this is two lyes together; our Tenents are not corrupt, neither do we build any thing which we hold upon falſe Interpretations. His third lye is, that it is pride that hath bred and doth feed our Opinions and Practices: and this is alſo falſe; and to prove it hath wreſted ſome of *E. B.* words.

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His fourth lye is, that unbelief begets and procreates all our errors, and our love of error with our derisions of the truth; here is many lyes folded up in one, which are all denied with the life of God, and the author of them proved to be of the Devil, and we proved to be of God, who are spoken all manner of evil against falsly for the name of Jesus. His fifth lye is, that we do subtilly couch many errours under specious words of truth: this lye also I bear witness against, as also against his sixth, wherein he charges us with meer ignorance, and wilful blindness about the covenant of Grace, *&c.*

His seventh lye is, That much of mystical *Babylon* and confusion is in our Writings and ways: this is also a lye and of the Devil; and also against his eighth I bear testimony; our doctrine and practice ends not in Apostasie, neither are they blasphemy against Christ, as *J.S.* impudently asserteth; so that from the first of his book to his last, his whole Work is born witness against, not to be of God but of the Devil; and in vain hath he striven, and his Work shall not accomplish any part of his desire: for the Quakers against whom he hath written, cannot be offended in Christ, though *J.S.* have endeavoured for to make their way and doctrines in the sight of men abominable; but his Work shall not prevent the purpose of the Lord, nor the gathering in of the upright-hearted from the mouths of devouring Shepherds, such as *J.S.* and the Priests of *England*; who is it that doth not begin to see their deceits and abominations? yea thousands do, and many more shall do; so that all their striving to uphold their kingdom is but in vain; for God hath blasted all their glory, and he will teach his people himself, and govern them by his own Law and order, and the Kingdoms of this World shall be changed, and shall become the Kingdoms of the Lord, and of his Christ; and Antichrist and all his Ministers shall be confounded, and the Beast and the false Prophet shall both be taken alive, and cast into the lake.

Ah, *John Stelham*, against whom hast thou set thy self, and exalted thy horn? against whom hast thou bent thy strength and shot forth thy envie in crafty words of guile? who is it that thou hast defied, and girded on thy armour against, and counted them as nothing before thy uncircumcised strength? even against the Lords people hast thou thus done; though thou wilt not now know it, yet one day thou shalt know it, when iniquity is come

come to an end, and transgression finished, and thou shalt stand in thy lot at that day, and receive according to thy work a just and righteous reward from the hand of the Lord in the day of judgement, when every secret work of iniquity shall appear to condemnation; and in the mean time the Lord will bring forth good unto his people, even from thy evil, and all things (even thy evil purposes) shall work together for good unto such whom God hath called: and thy works and purposes which are to trouble them, and to break them, and to make them appear vile in the sight of men, even thy work doth the Lord turn to establish them, and to unite them: and in the sight of men thy working against us proves us to be of God, and thy self to be of the Devil, who was a persecutor from the beginning; and thou shalt be scattered in thy imaginations, and thy whole work hath God confounded, and it shall not accomplish any whit of that end propounded in thy sinful heart, which hath brought forth mischief, for its blasted in the anger of God, and men shall neither call it, nor the father of it any more blessed. And friend, hadst thou known how little it doth accomplish of thy evil intent, thou wouldst have spared thy labour, and imployed thy service to another end, and then had not thy wickedness so greatly appeared in the sight of God, nor thy shame and nakedness in the sight of men as it now doth by this thy sinful deed, brought forth of a cursed womb, and conceived in unrighteousness. Alas, alas man, how art thou fallen into the pit which thou hast digged for another! and how doth the shame overtake thee, which thou hast thought should have fallen upon us! Let thy wickedness correct thee, and know thou, that the Lord will not forsake his people, who cannot be offended in Christ, though thou cast stumbling blocks of iniquity in the way, and would cause them to sin; but even so much the more as thou speakest evil against the way of the Lord, are they the more upright therein, and the more loving and delighting in the path of righteousness, and thou hast but the more fully discovered in many things from thy own pen, the wickedness and wrath that hath secretly lodged in thy heart: and it appears that thy wisdom is deviliſh, and from below, deceiving and being deceived, and thy path is in craft and subtilty, and not in innocencie and plain simplicity: and in this manner, and by this means chiefly is thy work managed unto an evil end,

but

but the Lord hath rebuked it, and wil do yet more, til it appear to all men, as it doth to us to be what I have said of it, and it shall be a shame to thee, and shall not receive praise neither of God nor man, but condemnation in the sight of both; and hadst thou known that we are established even on the top of Gods holy mountain, and cannot be moved nor shaken by such weak pitiful blasts of confusion & ignorance, coming out of thy mouth, where poyson lodges under thy tongue; sure hadst thou known it, thou wouldst have travelled in another path; but that thy folly might appear unto all men, is thy work sent abroad, that they may see what lodges in thy mind, even more envy them in the heart of *Balaam*, and more desire of evil to the Lords people than ever was in him; and thou fulfils the measure of thy fore-fathers wickedness, till the sum be accounted, and destruction follow; thou hast too much troubled thy self in labouring, and thy reward will not contervail thy pains; hadst thou but only spoken against us, we should have born it, and thou might have been the more excused; but in that thou hast spoken against the light of Christ, & called it a *perverse Principle*, & many other blasphemous words of bitterness against the very truths of Jesus.

This is the cause wherefore we have answered thee, and thou art utterly inexcusable; for what thou hast done, it is not altogether through ignorance, though much ignorance be in it, but out of perfect rebellion, and purpose of mischief; and for Mastery we do not strive with thee, but rather wisheth thy repentance, than thy destruction; and who doth not believe but your kingdom (I mean the Priests of *England*) is going down apace, and your glory fading as a flower, and the Lord will make you a shame to your selves, who have for many ages preyed devouringly upon the upright, and through perfect covetousness have made merchandize of Souls; and now many hath an eye opened to see your shame, and it appears with horrible detestation; even the saying is fulfilled, *As troups of robbers wait for a man, so the company of Priests murders in the way by consent*, as the Prophet said: and as Christ said, *Wo unto you, you will not enter your selves, nor suffer others to enter that would.*

Wherefore thou *J. S.* even thou repent of this thy Wickedness, for the wrath of the Lord is gone forth against thee, and evil hast thou done against God, and against his people, and against thy own Soul,

ſoul, and this thou ſhalt know one day to thy exceeding ſorrow, unto vvhich time we leave thee, and could have born all thy ſcandalous terms vvithout replying again, but only for the ſake of the ſimple, that thy neighbours may ſee thy folly, and all men to vvhom thine and this doth come; and vve have not been large, but in ſhort have in ſingleneſs of heart born our teſtimony once more to the truth of the glorious Goſpel vvhich vve have received of God, and not of man, and againſt thee and thy ſinful heart, and whatſoever proceeds out of it; for thou being evil, how canſt thou ſpeak good things? The Tree muſt be good before the fruit can be ſo; but out of thy evil heart haſt thou brought forth evil, and muſt receive the reward of evil whether thou wilt or no. And vvhat if vve ſhould go about to ſhew vvherein the Prieſts of *England* do contradict the Scripture? Might not we have a large Catalogue, even all in your Worſhip, and in the moſt of your practiſes acting contrary to the Scripture, and contradicting that ſpirit that gave it forth, in doctrine and in converſation? in ſuch an enterpriſe as this, might we make your folly ſound abroad. And as to the contradicting of your ſelves, and being of many judgements and opinions, and difference in many particulars about the things of God among your ſelves, herein you abound almoſt above meaſure, and thus if need require, could I by the ſtrength of Jeſus ſufficiently make you appear abominable in the eyes of all juſt men; and ſo think not in thy ſelf that thou art free from Scripture and ſelf-contradiction, but truly guilty your ſelves in what thou haſt wickedly accuſed us of falſly, which doth but prove thee to be of thy Father, who is an accuſer of the Brethren, according to Chriſts words, we are ſpoken all manner of evil of falſly for the Name of Jeſus Chriſt, whom we ſerve, and therefore are hated of the World, becauſe we are not of it; but without much more words, I leave this *J. S.* our adverſary to the judgement of the great Day, wherein we and he ſhal receive according to our deeds; and til then is as willing to have diſpraiſe as praiſe of men, who is not a *Jew* outward, but a *Jew* inward; Who hath no praiſe of men, but of God, who is of the Kingdom of Chriſt, which is not of this World.

The cause of stumbling removed from all that will receive the truth, and from before the eyes of the wise men of London.

In a Treatise shewing the difference between the Spirit of a man which the Candle of the Lord, and the Light which hath enlightened every man that cometh into the world.

Also shewing, that though there be diversity of Administrations, yet there is not diversity of Lights and Spirits by which they are ministred: And shewing by clear testimony what the more sure Word of Prophesie is, which the Apostle Peter *exhorts the people to take heed unto, until the day did dawn, and the day-star arise in their hearts.*

Herein also is a false Hosanna, *and a false testimony reproved, and a false witness is rejected, and an untimely birth cast out, though for the time of travel it might have been a Monster, being above two years, but in the end is brought forth for destruction; tht Name of him which hath so long travelled to bring forth wind and confusion, is one known in the City of* London *by the Name of* John Jackson, *being by the truth of this following made manifest, that so by every motion of the Spirit of Truth, and every testimony given from it, Understanding and Knowledge of the Truth may be encreased in those that follow on to know the Lord.*

THe Light is broken forth as the morning, and the health of the Nations is in it, and is springing forth speedily, and the righteousnes of the righteous Seed is gone forth before them, and the glory of the Lord is revealed to his Seed, which now calleth, and the Lord doth answer, Here am I; and the Lord hath made, and is making his Seed as a watered Garden, and like a spring of water whose waters fail not, and is raising up the foundations of many generations, that people may come to build again upon thut Foundation which they have been driven

ven from, especially by their Pastors; for saith the Lord, Many Pastors have destroyed my Vinyard, they have trodden my portion under foot, and made my pleasant Portion a desolate Wilderness, and have made God's Heritage as a speckled Bird; the Birds round about are against her, and all the Beasts of the field come to devour, *Jer.*12.9,10. And now is the Lord come forth against these devourers, even as a Lyon bereaved of her young ones; for the Lord wil not suffer the spoile of his Heritage any longer, but wil dress his Vinyard that it may bring forth fruit unto him. And now is the Lord casting out the blind Watchmen and the foolish Prophets which have followed their own spirit, and have seen nothing; and all such is the Lord casting out, and his everlasting fire is he kindling amongst them. And now I hear a cry of torment going through the Nation. Can any kindle a fire among Serpents, and they not be offended and shoot their stings? Can any touch the Vipers, but they wil swell with venom? And when Scorpions are trodden upon, wil they not shew forth their strength? Can that nature suffer death patiently? Nay, patience proceedeth from that Seed which slayeth the enmity, and destroyeth the man of sin; and therefore as we have one Seed to witness for, so there is one to witness against; and as it is the Work of the Spirit of God to approve the things that are of God, so it is his Work also to reprove those things which are contrary to sound Doctrine, to the end that every one may know as well what to reject and deny as error, as what to own for truth and sound doctrine. Therefore of necessity must every one be turned to the Light which Christ hath enlightned them withall, that they may discern what they are to approve, and what they are to reprove; and that judgement is true which stands in the Light, and in the measure of the Spirit of Truth.

To the READER.

MEN *of low degree are vanity, and men of high degree are a lye, and the heart of man is desperately wicked and deceitful above all things. Hear this ye wise men and foolish; The more ye strive against the Lord, the more is your wound made incurable; and the higher you rise in*

envy, always the deeper is your fall in confusion. And now Christian Reader, whose heart God hath opened to see and behold the things that be eternal, and can truly discern of different causes, and between the good and the evil, and between the light and the darkness; This Book is sent forth in the pursuit, and after a Book called Hosanna to the Son of David, &c. by a nameless Author, whose work indeed was hardly worthy of an honest mans Name, though very subtilly and craftily he prosecutes his purpose, and traverses his steps full cunningly, as this worlds wisdom could guide him, in which wisdom he cannot know or receive the things of God, and therefore it cannot be expected that the things of God should be received from that wisdom; and though he hath confounded in his words his description of the Light of Christ, sometimes speaking well of it, and sometimes otherwise, and not knowing hardly whereof he hath affirmed, his words are so confounded and mixed in his corrupt reason, in giving forth his knowledge of the things of God, which he seems to be ignorant of, but only as he hath the knowledge of them from the Letter, by which no man can come to the knowledge of God, nor of the things of his Kingdom, without the revelation of the Spirit of Jesus, and the operation of the same Spirit: But Friends, the Testimony of God stands sure for ever, though men would confound it in their own reason: And this is the Testimony, That Christ lighteth every man that cometh into the world, which Light is sufficient to lead every man to God, or else to condemn every man from God; and this Testimony is true, notwithstanding all the opposition against it; and it shall abide sure for ever, though men strive never so much in the gain-saying of it. And this is the Testimony which we have born, and shall bear to the end; and who believes it, and who believes it not, this is the hand of the Lord according to his pleasure, and to him we leave it, and so we do and must clear our consciences from time to time, while the Lord gives us a being. And herein we are a good savour to God, and our reward is with him, whether Israel be gathered or no, Isa. 49. And also this nameless Author, which is supposed to be one John Jackson, known in this City, hath taken some seeming occasion against us by searching our Books, and (as he saith) hath found some contradictions in them, which may appear to be so to his dark mind; yet in the sight of the spirit of the Lord, that is truth, which he sees to be no other than error: However this is sent forth for the true information of peoples minds, that they may know that truth is bold and confident, and that it is Armour which defendeth from all Enemies, and giveth strength to answer the craftiness of men. And this same

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John Jackſon *hath ſhewed himſelf now to be one with the common Prieſts of the world; for as they have done, ſo hath he oppoſed the way and people of God, and with the very ſame arguments, ſhewing that he is of the very ſame ſpirit with them, his diſcourſe and arguments being of the ſame nature as theirs are; yea he hath ſhewed himſelf to be of the very ſame ſpirit with all the open prophane wretches which doth revile, and ſcorn, and abuſe in every Town and Countrey, the Lords people; and as they do ſo, ſo hath he written with ſubtile Arguments to the very ſame end, as they reproach and ſcorn (to wit) in a deriſion, and deſpiſing the way and ſervants of the Lord; ſo that his ſelf-ſeparation is now ſeen what it is, to be a very cheat and hypocriſie, who while he profeſſeth a ſeparation from the World, doth practice the very ſame wickedneſs, and is not changed from them in nature, though he be in appearance. But what a poor work hath he brought forth in two years time? which he ſaith his work hath been as Embers raked up in aſhes, yet a work that gains no praiſe of God, nor very little of the praiſe of any man: It ſeems he hath hatched miſchief upon his bed, and brought it forth in the morning: Who would have thought but a wiſe man in that time would have brought forth a larger piece, and more to purpoſe? I am ſure he might have made better uſe of his time in another exerciſe, than to have writ againſt the ſervants of the Lord: It had been more honeſt for him to have ſet his pen to paper, and ſtudyed to have given his teſtimony againſt the Pride, and Drunkenneſs, and Oppreſſion, and Whoredoms, and Wickedneſs in this great City. I ſay, it had been more honeſt, and liker a Saint, to have ſought the reforming of prophaneneſs and wickedneſs that greatly abounds in this City, than to have ſtudyed two years to bring forth his invented ſtuff againſt a harmleſs and innocent people, which he, nor any can juſtly charge with evil, but as he hath digged deep by his imaginations, in recollecting a ſeeming-contradiction out of our writings, which is no contradiction, no more then Chriſts words are, who ſaith,* Except ye eat my fleſh, and drink my blood, ye have no life in you: *And yet in the ſame diſcourſe ſaith,* The fleſh profits nothing: *And for* Iſaiah *to go with the Word of the Lord to* Hezekiah, *to tell him he ſhould dye and not live; yet in the ſame inſtant of time, told him he ſhould live and not dye: Would not* John Jackſon *have counted theſe contradictions? But what he hath done in this, in ſending forth a Book againſt the* Quakers, *he hath been ſo far from bearing down ſin, drunkards, and rude ſcorners, and abuſive*

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men, that he hath fully strengthened their hands, and the wickedst people in this Nation are very glad of his work; he hath given them matter to oppose truth withall; but his reward and theirs shall be both with one hand, and he shall drink his portion in the same Lake with such whose hands he hath strengthened; and let him know, and them all, God hath established us upon a sure Mountain, which the Gates of Hell and Death cannot prevail against. So his work is counted of us, and cast by as our spoiled prey of Babylons treasure; onely this is sent abroad after it in the pursuit of it, which is not done with multitudes of words of mans wisdom, but in the plain nakedness of innocent truth, which is more strength than all his arguments of guile whereby he would deceive the people; but he can deceive none but such as are deceived already; for all that are in the Light, and in the Truth, sees beyond all that he can say, and are established where his words can never reach them, to take away their peace, or disquiet them; for as I said, we are established upon a sure foundation, and are tryed and proved, and cannot be blown away with any windy Doctrines of men, which begets into strife, and not into true sincerity of heart; but wo unto that man that works offence, and doth cast stumbling-blocks in the way of the simple. And though the Lords people be a suffering people, yet wo unto them that cause them to suffer. And though he and some others in their spirits were elevated, thinking thereby to trample upon the innocent by that occasion happening concerning J. N. which was not suffered of the Lord to be as an occasion to destroy his people, but as an occasion to try them, and to prove them, and thereby are they tryed and proved, and the more setled rather than confounded; and John Jackson and such like may glory in such things for a moment, because the appearance of it seems evil, yet the Lord will make their glorying void, for the Lord hath ways enough to preserve his people; and this we have found in many needful times. And as concerning this thing which was looked upon as a breach among us by many, yet it's over, and Truth stands a top of it, and the beauty of Truth appears through it all, and Truth is more lovely when it is proved and purged: What if the Lord suffer his to be led and tempted for a season, let not the wicked boast of this; for though the righteous fall, he shall rise again; but the wicked fall into mischief. But yet we learn something by this, what a great use the Devil hath made hereof, and how many Books and lying Scribblers hath been sent forth about it concerning us, which are all counted by us no better than the most corrupted Treasure that ever grew in Babylon; and the best of it is but baubles to please vain minds; for

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men of sound understandings can take no pleasure therein. And we see how by all means the Devil and his people seeks occasion against the ways and people of God; and how glad are the wicked when they get an occasion against the Lords people! And how do they glory in it, and boast in it for a time, thinking that their hands are strengthened in a greater boldness to do mischief! And John Jackson is one of those that takes pleasure in these things, and he hath managed his business with a great deal of craft, but there are none that will praise him for it, except such whose wicked hands he strengthens, and such as he must have stumblings, after the way of the Lord hath been so fully manifested, and they receive it not, and they must fall and be broken. And seeing that the wicked doth take occasion, and seeks occasion against the innocent, this will make many more watchful and more circumspect, and more to walk in God's wisdom, and to deny their own wayes, lest offences come by them: And let him put off his Armor, and lay down his Weapons, and I wish he may spend the next two years to come better than he hath done these last, and that the little fire in the Embers may kindle to the burning of his corruption, rather than into a blind zeal against the innocent people. And what in this Book is written, is not to contend or strive for mastery, but to clear the Truth, and to remove all cause of stumblings from before the face of all the upright in heart.

London the third of the ninth month, 1657. A Friend to all people, E. B.

MAny untimely Births in ages past and present have been brought forth, and the Work of such hath alwayes been to destroy the Heir, the Seed which the Lord hath blessed, that so the Inheritance might be theirs, and so would thrust themselves into the Kingdom; but they know while the Seed of the promise is alive, it keeps them out, and will not let them meddle with those things which they are not born unto; for they are sons of bondage, and children of falshood, and must not be heirs with the son of the free woman, &c. *David*, out of whose root the righteous seed did arise, the bright and Morning-star, he saw that Seed in his days, and was aware of them, and gave his testimony concerning them, saying, *In heart ye work wickedness, you weigh the violen-*

violency of your hands in the Earth; the wicked are estranged from the Womb, they go astray as soon as they be born, speaking lyes; their poyson is like the poyson of a Serpent, they are like the deaf Adder that stoppeth her ear, charm one never so wisely. Break their teeth, O God, in their mouth; break out the teeth of the young Lyons, O Lord, let them melt away as waters that run continually, when he bendeth his bow to shoot his arrows, let them be as cut in pieces, as a Snaile which melteth; let every one of them pass away like the untimely birth of a woman, that they may not see the Sun, &c. Psal.58. 2,3,4,5,6,7,8. And again he saith, *Behold he travelleth with iniquity, and hath conceived mischief, and brought forth falshood*, Psal.7.14. and so there was a travelling and labouring before they could get their iniquity brought forth, as we have true declarations concerning the ages past, how many have travelled and brought forth wind and confusion; so likewise in this age by experience can we give testimony of the like births which hath been brought forth to the slaughter amongst *Babylons* children; and here is one of the same birth born and brought forth in this City of *London*, to which I shall speak something at present; although he conceal his Name, yet the seed you shall know by its fruits; it is one that would be reckoned amongst those children that in the Temple cryed Hosanna to the Son of *David*, Matth. 12.15. But the Seed which *David* called Lord is risen, and hath rebuked the false voice; for it is not every one that cryeth Lord, nor every one that cryeth Hosanna, that enters into the Kingdom, but such as heareth the Word of God, and doth it.

Now the testimony which this Author gives to that which after a long travel is come forth, is this, That it hath been in his breast two years and upwards, while it at length is come forth as an untimely birth, or as that which is born out of due time, labouring under the burden of being both unnecessary and unseasonable.

Such a Testimony as this, seems to beget a Wonder in the airy Spirits of men, as if a Monster were to be seen, (What, two yeares travel, and yet an untimely birth!) And many such false cryes are in this City, which enters into the sensual part of men, and gets into the affections; but there is a Seed risen which hath received from the Father the spirit of

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judgement and understanding, and it doth not own things according to the report, nor judge of things according to their names in outward appearance, but hath a measuring line given unto it, and a true ballance whereby voices, ways, worships, and testimonies is tried before they be approved; and therewith shall this spirit be tried, and voice which is come forth crying *Hosanna to the Son of David*, or a testimony to the Lords Christ; which being truly weighed and searched, may prove a testimony against the Lords Christ, which hath enlightned every man that cometh into the world, in setting up mans spirit to be the light instead of the Lords Christ. But first let us consider the burden under which this man hath laboured; which is, as he saith, that which is both unnecessary and unseasonable. First unnecessary, because the same hath been before by better hands; so it is not to be admired as a Monster, because it hath already been, and effected nothing. Secondly, unseasonable, because those are already resolved, that Jesus Christ is the true light which hath enlightned every man that cometh into the world, which he would resolve, that the spirit in every man is that light; and so according to this, every man must follow his own spirit instead of following the light which Christ hath enlightned him withal. Now this burden thus considered, which is both unnecessary and unseasonable, having been in his breast above two years, all that have received the spirit of judgement, and knows the workings of the mysterie of iniquity, and can truly read the state of those which are filled with unrighteousness, knows that this birth is cursed before ever it came forth, and it had been better that it had never been born nor brought forth into the world; for it will be to the great aggravation of his sorrow and misery which did conceive it, and so long travel in it, and at last brought it forth; but among the untimely births shall we reckon it, which never saw the Sun, nor never received blessing from the Father; and happy shall he be that rewardeth thee as thou hast rewarded us, and happy shall he be that takes and dasheth thy untimely birth against the stones, *Psal.* 137.8,9. Against this birth hath the Lord stretched forth his everlasting arm to dash in pieces; and this is not the first of *Babylons* children which in this age and in this City hath been brought forth to the spoil, nor the first which this man hath brought forth; for he hath brought forth another without a name, which is both as unnecessary and as unsea-

sonable as this: And so from experience he may say, that it is both unnecessary and unseasonable either to conceive, or bring forth any such thing against the seed which the Lord hath blessed; for there was never any as yet which did strive against the Lord or his anointed ones which did prosper, neither shall to the ends of the earth.

So the burden of this man is searched and judged, and found not to be the burthen of the word of the Lord, though he thought it to be so, when in him he felt the fire of enmity, boyling and bubling up within him, as in his Epistle: But we have found it to be such a burthen as the false Prophets in *Jerusalem* did see for the people, which was false burthens and causes of banishment, *Lam.* 2. 14. But if the fire of the Lord had been kindled in him, it would have consumed this birth in the womb, before ever it had been brought forth.

But the hour is coming and now is, in which the Lord is fulfilling his promise according to the Scriptures, which saith, that he will make *Jerusalem* a burthensome stone for all people; all that burthen themselves with it shall be cut in pieces, though all the people upon the earth be gathered together against it, *Zac.* 12. 3. And as this was spoken, so it is fulfilled, and fulfilling, that the testimony of God may be sealed up among his children: For now is the light risen with which the Lord Christ is gathering into the new *Jerusalem*, the City of the living God, and now hath many burthened themselves with it, and so burthened, that they cannot tell how to unburthen themselves of it. But to ease themselves of that burthen which is ready to press them down, they break forth into reviling terms, and unsavory speeches, and false assertions against the light, and those that walk in it, and will deny both the light and children of light to be spiritual: Some calling it natural light, some calling it natural conscience, some created light, some the light of reason and understanding; some old creation light, some a dim light, some the spirit of man, and so burthen themselves with it: and when they have both spoken and printed such things to ease them of their burthen, their burthen grows again; and so they do not cease to vex and grieve the holy spirit of God from day to day, and when they have burthened themselves with the enmity against the light, and the works of righteousness, proceeding forth from it to the father, then they cry

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the burthen of the Lord, the fire of the Lord within them. But saith the Lord to such, I will destroy that man and his house, and the burthen of the Lord shall ye mention no more, for every mans word shall be his burthen: for ye have perverted the words of the living God, of the Lord of hosts our God, *Jer.*23.36. Therefore is the measuring-line gone forth to measure the false burthens whereby they pervert the words of the living God, with their own words and imaginations; and unto those which ever were reproachers of the way and people of God, the Lord saith, I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten, *Jer.*13.40. So this is written that no man should any more burthen themselves with the burthensom stone, whereby they will be broken to pieces if they fall upon it: But that every one may come to it, that with it they may see their false burthens, and the sin which doth so easily beset them, and may cease grieving of the spirit of the Lord while his spirit striveth with them; and may come to know every man his own word, which will become his burthen when it returns again unto him. But the word of the Lord goeth forth and returns not empty, neither doth it burthen him which it goes forth from, when it returns again unto him. Although the true burthen of the word of the Lord be known in many before it go forth from them.

Therefore then seeing that it is an untimely birth, and not that which is born of the spirit, which is come forth from him to whom I now am to speak. Now least others being in the same blindness with him, think as he doth, that it is a true voice, or *Hosanna to the son of David*, or a true testimony to the Lords Christ, I shall weigh his testimony, seeing that the true voice is gone forth both in the days of his flesh, and since; in which days he was truly declared to be the light of the world, and the true light which lighteth every one that cometh into the world, *Joh.*1.9. *Joh.*8. Now seeing that this Author hath set up another thing to be the light which hath enlightned every man, then Christ, *viz.* the spirit of, &c. I shall trie this testimony according to the Scriptures, whether it be a testimony of the Lords Christ, or a testimony against him, in these things following, which are the Heads of his Doctrine concerning the Light.

Concerning the LIGHT, what it is.

It is the ſpirit of every man which is in him, and without which he cannot be a man, and is the candle of the Lord, Prov. 20 27. *This ſpirit of a man is the Reaſon of a man, or the Underſtanding of a man. What this Light doth, it gives him to know his Creator, and the end of his creation,* (viz.) *who made him, and why he was made; alſo how he ſhould anſwer the end of him that made him; and that God ſet up this light in man to ſee by, both whom he is to ſerve, and how he is to ſerve him, together with the reaſon thereof, becauſe God made him. And with this light God hath ſet up a Law, which Law is called Light,* Prov. 6.23. *whereby the will and mind of his Creator is made known unto him, and he ſufficiently qualified to ſee it, underſtand it,* &c. p. 7. *It ſearcheth the inward parts of the belly: At firſt it moved upward, and it could look God in the face and ſerve him: But now ſince the fall the Thief is got into this candle, and hath dim'd the light, & covered the aſpiring aſcendent quality, & now it burns downward, and diſcovers the things beneath,* p 6. *That it is all eye, it ſees all that is done, but doth nothing; it neither likes nor diſlikes, approves nor diſproves, but as it is in conjunction with a Law.* p. 10.

That it is the property of Light to make manifeſt, Eph. 5, 13 pag 29.

That it is not in the power of the Light, as it is in every man, ſo much as to call any thing that is done, either good or evil. p. 32.

That the Light did drive Adam *from the voice and preſence of God; ſo far is the Light from leading up to God, that it drives the ſoul from God, and keeps him in the fall,* p. 53.

That it doth not lead into all truth ſuch as love it and obey it, p. 54.

Nor doth it reveal all truth to them that love it and obey it: And that neither the Light, nor the Law doth convince of the ſin of unbelief.

That the Lamp and the Light are convertible terms; Thy word is a Lamp, Pſal. 119.105. *and that the Light and the Law is one,* p. 30. So by this the Light which is the ſpirit of man, or mans Reaſon: and the Law and the Word which of that which is called a teſtimony of the Lords Chriſt, we ſhall trie it with the former Teſtimony of the Lords Chriſt, as it is written in the Scriptures, which was given forth from thoſe which were true witneſſes.

Firſt, as in anſwer to theſe things, there is not one Teſtimony in the Scriptures, neither from Prophet nor Apoſtle, that ever ſaid the ſpirit of man, or mans reaſon and underſtanding was the Light

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which every one that cometh into the world is enlightned withal: but the testimony of truth concerning those which followed their own spirits, is this, The Lord sent his Prophet *Ezekiel* to cry, *Wo unto the foolish Prophets that followed their own spirits, and had seen nothing*, *Ezek.*13 3. Now they were not without the spirit of a man; for then they could not be a man, as he saith: now if they had the spirit of man, and reason, and if this was all eye, how was it that they saw nothing, when he saith, *It sees all things?* so it is not a true testimony of the *Light*, nor of the *Lords Christ*: But the spirit of man is the candle of the Lord, and the Lord having lighted it, then it searcheth the inward parts of the belly. And *David*, who knew what the spirit of man was, and what a candle was without light, and what it was when it was lighted, he said, *For thou wilt light my candle; the Lord my God will enlighten my darkness*, *Psal.* 18. 28. So if the spirit of man be the candle of the Lord, then whether doth not Christ enlighten every man which cometh into the world? and whether is not that light Christ, seeing the spirit is but the candle, and that it must be lighted?

Another testimony of his, is this, *That it is the property of light to make manifest*, *Eph.*5.13. but all things that are reproved are made manifest by the light; *for whatsoever doth make manifest, is light*, p.29. And again in p.32 he saith, *that it is not in the power of the light, as it is in every man, so much as to call any thing which is done, good or evil.*

Answ. Whether of these two contraries must men believe, whether *the light is able to make manifest whatsoever is reprovable*; or that *there is not power in it to call any thing good or evil?* But by this all men may see that this is not a true testimony to the Lords Christ, nor to his Light. Never was there any such doctrine preached by any that cried *Hosannah to the Son of David*, nor that did give testimony to the *Lords Christ*, *That there is not power in the light to call any thing done, good or evil.* Now let all who have received the measuring-line, and the equal ballance, weigh and consider, seeing the Scripture saith, *Whatsoever thing is approvable is made manifest by the light.* Is evil deeds reprovable? then they are made manifest, then you see them to be evil deeds; lying to be an evil deed, swearing to be an evil deed, drunkenness to be an evil deed, covetousness to be an evil deed, pride to be an evil deed, whoredom to be an evil deed, false accusing to be an evil deed, gain-saying the truth to be an evil deed, anger and wrath to be evil deeds, and these things are re-

reprovable, & as the light doth make them manifeſt, ſo it reproves them, and ſuch are convinced of ſin becauſe they believe not in Chriſt, ſo that unbelief is reprovable, and is made manifeſt by the light. And whereas ſome ſay, *That the light doth not reprove for the ſin of unbelief*; that is falſe, for unbelief is reprovable, *and whatſoever things are reprovable is made manifeſt by the light*; *but he that doth evil hateth the light, and will not bring his deeds to the light leſt the light ſhould reprove him*, Joh. 3. 20. *And Jeſus ſaid unto certain Greeks & people which ſtood by him*, which objected againſt his words, which was no Saints nor Believers, *While ye have the light believe in the light, that ye may be the children of light*, Joh. 12. 36. Now he did not bid them believe in that which could not reprove unbelief: *I am come a light into the world, that whoſoever believeth in me ſhould not abide in darkneſs. And Jeſus cried and ſaid, He that believeth on me, believeth on him that ſent me.* Alſo *Joh.* 12. 44. 46. This light was not mans reaſon nor underſtanding, neither was it mans ſpirit *that was the true light which lightneth every one that cometh into the world*, Joh. 1. 9.

Again, another falſe teſtimony concerning the light, is this, *That the light did drive* Adam *from the voice and preſence of God; and ſo far is the light from leading up to God, that it drives the ſoul from God and keeps him in the fall*, p. 53.

Anſw. This Doctrine is to turn the truth of God into a lye, and to call light darkneſs, and darkneſs light; for there is no ſuch teſtimony in the Scriptures that the light did drive *Adam* from the voice and preſence of God; but *Adam* ſaith, *I was afraid becauſe I was naked, and I hid my ſelf.* It was becauſe he had diſobeyed Gods voice, not becauſe he was enlightned; for the Scripture ſaith, *It is your ſins that hath ſeparated you from God*; it doth not ſay that it is the light which hath ſeparated you from God, or driven you from him: this may well be called a damnable Doctrine, or Doctrine of Devils. Hath God ſent his Son a light into the world to drive the ſouls from God, and keep them in the fall: Now let all conſider and judge that ever knew the light, whether it be darkneſs, or it be light which drives the ſoul from God, and keeps it in the fall. Now this doctrine being compared with the Scriptures, is utterly falſe; and there is a few that profeſs godlineſs in this Nation, that can bear it, or approve of it; and for ſuch as account themſelves the higheſt profeſſion, and above forms, under the name of *Seekers*, to publiſh ſuch a thing in print; here it appears that the beſt of men is

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but as a Briar, and the most upright is sharper then a Thorn-Hedge; for the day of thy Watch-men, and thy Visitation cometh, now shall there be perplexity, *Mic.* 7. 4. Now here is a day for tryal, that they which can, may try the spirits and doctrines whether they be of God. Now I shall lay it to that of God in all, is it not the work of the Devil to drive the soul from God, and to keep people in the fall? If so, then it is not the work of the light which lighteneth every man that cometh into the world; is not this to call light darkness, to say that the light is so far from leading up to God, that it drives the soul from God, and keeps him in the Fall: What is that which leads man out of the fall, if the light keep man in it? As this is contrary to Scripture, and to truth, so it is contrary to his own words, as in *pag.* 7. there saying, *That by the Light is the will and mind of the Creator made known unto man, and he sufficiently qualified to see it, and understand it.* *Answ.* How can these two stand together, *That the light drives man from God, & keeps him in the fall*; and again, *That it makes known the will and mind of the Creator unto him, and sufficiently qualifies him to see and understand it*; This cannot truly be called *Hosanna to the Son of David*, nor *A Testimony to the Lords Christ*, but a line of confusion which is stretched out, wherein darkness is come forth as a cloud, and spreads it self over the earth to darken peoples minds from the knowledge and understanding of truth, by words without knowledge; but his folly shall proceed no further unreproved and made manifest.

Another false Testimony concerning the light is this, *That at first it moved upward, and man could look God in the face, and serve him; but now since the fall the Theif is got into the Candle, and now the Spirit burns downward, and discovers the things beneath.*

Answ. What is the nature of the Light changed? or is the spirit so changed, that before it ascended upward, and now downward? We shall try this according to the Scripture, which saith, *Who knoweth the Spirit of man that goeth upward, and the spirit of a Beast which goeth downward to the earth, Eccles.* 3. 21. so then if it goes downward, it is the spirit of a Beast, & not the spirit of a man. And here it is plainly evident, that he knows not the spirit of man from the spirit of a Beast, so unfit to cry *Hosanna to the Son of David*, or bear testimony *to the Lords Christ*. But as for the Light which

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hath enlightned man that cometh into the world; the fall did not change the quality of the light; for the light is the same as it was, but darkneis cannot comprehend it, neither knows how to give a true teſtimony of it, but confuſedly ſpeaks of two lights; the one ſpringing up with man in his naturall birth, ſuitable to his naturall birth; and another light ſutable to the new birth that is born of the ſpirit.

This is a teſtimony which is not to be found in Scripture, to be two Lights ſutable to the two births; for he that is born of the fleſh perſecutes him that is born of the Spirit, and God hath put enmity between the two Seeds; but to ſay that there is two lights ſutable, and ſo the one natural, and the other ſpiritual; the one of the earth, earthly; and the other of the Lord, from Heaven, as the two births are; this is not a teſtimony according to truth; for the light is but one, and the ſpirit of truth is but one; and the ſame ſpirit which led the Saints which believed, into all truth, the ſame did convince the world of ſin, becauſe they did not believe in Chriſt, *Joh.* 16. 3. And that light which is the condemnation of the world, who love the darknes rather then Chriſt, the ſame is the Saviour of all them that believe; and one man loves it, & another hates it; yet it is the ſame light, *Joh.* 3. 19. but the Scripture bears no ſuch teſtimony as that there is two lights in man, the one ſpiritual, the other natural; and for any man to ſay that the light of Chriſt is natural, is blaſphemy againſt the Son of God, and is a ſin not eaſily forgiven; and it is hard for ſuch to find the place of repentance; for every one that comes to repentance, muſt firſt come to the light which Chriſt hath enlightned them withall, and muſt know it to be ſpiritual, and confeſs it ſo, and with this light come to diſcern the two births, the one from the other, and their ſeveral natures; and how that the one birth is guided by the light, it being as the eye, giving them to ſee what to ſpeak, before they ſpeak and ſo keeps them out of the worlds line, which is confuſion; and as a Teacher giving them to underſtand what to do before they do it, and ſo keeps them out of the condemnation, bringing their works before-hand to judgement, & ſo their works are wrought in God, who anſwer the light which they be enlightned withal; but the light is not ſutable, nor according to that birth which is born after the fleſh, but condemns that in all its ways and actions, and is given to lead the creature out of that nature, and out of that

birth

birth, into the regeneration, to lead out of the deeds of darkneſs, and out of the ſhadow of death, into the living inheritance, among thoſe that are ſanctified in Chriſt Jeſus.

Another teſtimony concerning the light, relating to the two Covenants is this, *That as there was a new Covenant diverſe from the former, the old, ſo there muſt of neceſſity be another light to accompany it, diverſe from the former, that is, as then mans ſpirit, ſo now the ſpirit of the Lord, &c. page 35.*

Anſw. There are diverſities of gifts, but the ſame ſpirit; and there are differences of Adminiſtrations, but the ſame Lord; and there are diverſities of operations, but it is the ſame God which worketh all in all, 1 *Cor.* 12. 4 5. 6. Now all people is to know that there was a miniſtration different from the adminiſtration of the Goſpel, the new Covenant a different adminiſtration from the old; but there is no neceſſity that it be miniſtred from another ſpirit, nor from another Lord, nor from another Light; therefore to ſay, that becauſe the Covenants or Adminiſtrations are diverſe one from another, that therefore it muſt not be the ſame ſpirit, but the one by the ſpirit of man, the other the ſpirit of God, and that the lights is to be diverſe the one from the other, this is a falſe Teſtimony; for the ſame ſpirit in which the Law was adminiſtred (the firſt Covenant) in the ſame was the ſecond adminiſtred, which doth make perfect according to the conſcience. Now as all people is brought out of their own inventions and imaginations, and from following their own ſpirits, to own the light of Chriſt which hath enlightned them; they ſhould know the diverſities of Adminiſtrations, and the diverſity of operations, and yet but one Light, and one Power, and one Spirit, and not as many lights as births, nor as many ſpirits as operations, not every Adminiſtration to have a diverſe light to accompany it; *for though there be that are called gods, whether in heaven, or in earth, as there be gods many, and lords many, but to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are things, and we by him; howbeit there is not in every man that knowledge*, 1 *Cor.* 8. 5. 6 7. and though there be in the world many lights, yet to us there is but one, him by whom all things was made, which doth enlighten every man that commeth into the world, that in him all men might believe; & as every one believes in this light, they ſhal know that mans reaſon & underſtanding is

is not the light which every man is enlightned withal; for some are unreasonable men, and some are void of understanding. Neither is the spirit of man the light of the world, which doth enlighten every man that cometh into the world; neither is any thing called the light of the world (in the Scripture) but Christ; for saith Christ, *I am come a light into the world, that whosoever believeth on me should not abide in darkness*, Joh. 12.46. *Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life*, Joh. 8.12. And again, *I am the light of the world*, Joh. 9.5. And the messenger which was sent before his face to prepare the way of the Lord, and to bear witness to the truth, said, *In him was life, and the life was the light of men, and that was the true light which enlighteneth every man that cometh into the world*, Joh 1 4 9. And this is the light which in all ages, generations, and under all administrations the Saints did bear their testimony in; and this light did never change nor alter, though ages and generations have changed, and men have changed, and do change, and the minds of men change, and their ways change, and their worships change, and forms and religions, which are not according to the light which Christ hath enlightned them withal, which changeth not; which as it is followed, will lead them out of those ways which do change, which is not the living way; for the new and living way is one with the light which every man is enlightned withal, which is every mans way to the Father who follow it, and every mans condemnation who disobey it.

Another testimony concerning the first man *Adam* in his first estate without sin, the sum of it is this, *That as it was at first, that is, at his beginning made so, that is, without sin. for so was he made* Eccles. 7.29. *upright, without crookedness, without invention, that this man, yea in his purest naturals, cannot receive nor discern the things of the spirit of God until he is born of the Spirit, or from above, according to Joh.* 1.13. & 8.3,6. 1 *Cor.* 2 14.

Answ. This testimony is false; for the first *Adam* before the fall was the son of God, *Luk* 3 38. and did know and perceive Gods voice and power, and he knew Gods command, *That he should not eat of the Tree of knowledge of good and evil, which if he did he should die the death*: for he was in Gods image, and the Lord spoke unto him, and he perceived it, and he had right to eat of the tree of life

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which was in the midſt of the Garden; and if *Adam* had continued in that ſtate, there needed no Law to have been added becauſe of tranſgreſſion, neither had there needed any precept upon precept, nor line upon line; neither any teacher or inſtructer of the ignorant; for there had no death paſſed over to ſeparate God from his creature which he had made in his own image, and given him power over all creatures; but to ſay the Son of God in the image of God, without ſin, in uprightneſs and power, to ſay that he is ſenſual, having not the ſpirit; or to ſay that he is the natural man that cannot receive nor diſcern the things of the ſpirit of God, this is greater blaſphemy then that which the Apoſtle reproved, *Rev.2. 9.* in thoſe *which ſaid they were Jews, and were not but were the Synagogue of Satan*; and all ſuch which brings forth ſuch miſts of darkneſs & ignorance to blind the eye in people which ſhould ſee the things of God in clearneſs, are to be reproved ſharply that they may be aſhamed, and no more bring forth that which is both unneceſſary and unſeaſonable, and contrary to truth, as *J. Jackſon* hath done.

And further he adds, *That the natural man which* Paul *ſpeaks of*, 1 Cor. 2. 14. and compares it with 1 Cor. 15. 44, 45. *is not to be taken for the carnal (ſinful man), but for a man in puris naturalibus, meerly natural*, p. 37

Let all therefore conſider *Pauls* words, *Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual: but the natural man receiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned*, 1 *Cor.* 2, 13, 14. *But he that is ſpiritual judgeth all things, yet he himſelf is judged of no man, ver.* 15. Now whether any man that hath the ſpirit of God can judge that this is not ſpoken of carnal and ſinful men; or whether any by the ſpirit of God can judge that this was ſpoken of a man in the pure nature, without ſin; and let all who have the ſpirit of judgement judge whether *Adam* in the image of God without ſin, did account the things of God as fooliſhneſs unto him; and if any ſo judge, let them prove it, That in *Adams* innocency, without ſin, the things of God were fooliſhneſs unto him; or whether the croſs of Chriſt which *Paul* preached was fooliſhneſs unto any but unto carnal and ſinful men. So every man I exhort to come to that of God in you, to know the ſalt in your ſelves to ſavour withal, that you may know

that Doctrine that stands in the devised words of mans wisdom, and not in the power of God, which would turn the truth of God into a lye, and pervert the mind from the right understanding of the things of God: But the day is come which hath brought forth light, and knowledge, & understanding to the simple, whereby they see the deeps which are covered with darkness, & they come to see and comprehend mens wisdom, and their fountain what it brings forth; for how should that which is unclean, bring forth that which is clean? So that now we do not only know the words of those which have set themselves against the truth, but the spirit and power from whence they speak, and so in faithfulness bear our testimony against it, that the folly of those may be made manifest unto all men who wilfully oppose the truth, and their own selves through wilful blindness, and so count themselves unworthy of eternal life; exercising their strength, wisdom, and knowledge to shut up the kingdom of God against themselves and others, labouring to keep all people from the light in the darkness, as is made manifest in this generation. How many have set themselves to preach and print against the light which Christ the way to the Father hath enlightned every man that cometh into the world withal? But now hath God the Father raised up his own seed according to his promise out of the North to spoil *Babylon*, Jer. 51.48. *I have raised up one from the North, saith the Lord, and he shall come from the rising of the Sun; he shall call upon my name, and he shall come upon Princes as upon morter, and as the Potter treadeth clay*, Isa. 41.25. The promised seed of the Lord is come forth, and is spreading over the Nations as the morning over the mountains, and blessed are they that receive their testimony; for from the wrath of the Almighty shall they be delivered; their bread shall not fail them, and their waters shall be sure, and their fountain shall never be empty, but plenteous redemption shall they daily witness, and waters of life shall their thirst be satisfied with, and all the noise of the Bruits shall not hurt them; for the Lord is with them; therefore can they not be afraid, nor dismaid at that which cometh to pass upon the earth; now because light is risen, therefore is the evil eys offended, and have now turned their testimonies against the light, to make people believe that it doth the same works that darkness, sin, & Satan doth, which is to drive the soul from God, & keep it in the fall, and that it is not able to shew the good or the evil of an action, to approve nor dis-

disapprove, which is true of the darkness, but not of the light; For there is nothing that doth make manifest those things which are reprovable but the light; neither is there any thing which doth bring man from that estate where he is driven from God, and lead him out of the fall, but the light; and so it is time to come out from among all such for all people that desire to know Gods ways, lest they be partakers of their plagues, and there be none to deliver; for many are hardning their hearts in this day of Gods tender love and mercy; and so evil do they requite the Lord, that instead of turning at his reproofs, that they may find mercy, they are in their wisdom devising evil words, and reproachful terms against the light by which the Lord doth reprove man for his iniquity, and are exercising all their abilities to make the light even as darkness, and would exclude the power of God from it: Whenas there is no man that doth receive power or wisdom from God, but in the light which Christ hath enlightned him withal; therefore is Christ now preached as he declared himself to be the light of the world, *Joh.* 8. and as his messenger declared him to have enlightned every man that cometh into the world; and this light is now preached and witnessed to be sufficient to lead unto God all that obey it, and to let them see that their works are wrought in God, *Joh.* 3. and is sufficient to be the condemnation of all the world that hate it, according to *Joh.* 3. 19. And for our thus bearing witness of the sufficiency of the light, many are risen up against us, even slanderous tongues, such as the poison of Asps is under; but the Lord hath delivered us from them, and will manifest his strength unto us, in bearing testimony to his light, and the power of it, against all the powers of darkness, and overcome them; for God hath given his power to his own seed, the children of light; and those that rise up against them, it is but that they may be broken to pieces; for whosoever falleth on this stone, they shall be broken to pieces, and on whomsoever it falls it will grind them to powder.

Object. But some men say, *That the light is not sufficient to lead unto God those that obey and follow it*: and for a proof, saith, *That* Paul *did not disobey, but follow the light which was in him*: and yet saith, *That he obtained mercy because he did it ignorantly; which if he had disobeyed the light, he had sinned against knowledge; so the light in him was either not sufficient to discover to him the errour of his way, or at least it did suspend its act of enlightning him in the knowledg thereof; it checked him not, it convinced him not, &c.*

Answ.

Answ. To say that *Paul* did not disobey, but follow the light within him, that is false; For he followed his zeal in madness, and persecuting the Saints; and followed his thoughts which were false, thinking that he did God service, and thinking that he ought to do that which is contrary to the light, and so kick'd against the pricks, instead of following that which did prick him; and as for him in that condition, and the rest which persecuted *Stephen* to death, though they did it ignorantly, yet it was not because they were not enlightned, nor because the light was not sufficient to have given them the knowledge of him whom they did persecute, but because they did resist that which was sufficient to have given them the knowledge. As *Stephen*, a man full of the holy Ghost, did bear witness, saying unto *Saul* and the rest, *Ye stiff necked and uncircumcised in hearts and ears, ye do always resist the holy Ghost, as your fathers did, so do ye; which of the Prophets have not your fathers persecuted, and they have slain them which shewed before of the coming of the just One, of whom ye have been now the betrayers and murtherers, who have received the Law by the disposition of Angels, and have not kept it.* When they heard these things, they were cut to the heart. So here is little ground in those for any to say they follow the light within them, and to say that they was not enlightned, which had received the Law, which is light, by the disposition of Angels, and did not keep it. Here they disobeyed that which they had received, which was the light, and did always resist the holy Ghost which was able to have led them from their disobedience and stiffneckedness; and if they did persecute to death for lack of knowledge, and so did it ignorantly, it was because they rejected knowledge, and forgot the law of their God which they had received, as the Priests did in *Hos.*4.6. and because they did forget the Lord, as those did in *Jer.*18. so it was not because they were never convinced nor reproved, but because they would have none of his reproofs, for they would not walk in his ways, neither were obedient to his law. But I say, Did not Israel know? To Israel he saith, *All day long I have stretched forth my hands unto a disobedient and gainsaying people*, Rom.10.21. Therefore let no more such clamorous speeches come forth, as to say such have obeyed and followed the light within them; which if they had, then when God had called, they would have answered, and it could not have been said they had been disobedient, which when *Stephen* told them

them of their reſiſting of the holy Ghoſt, and their diſobedience to the law, which was light, his words did anſwer ſomething of God within them, when they were cut to the heart, and that which had diſobeyed the holy Ghoſt, and the law which they had received, that did ſtone him to death, and therein they did kick againſt that which did prick them. But the light of Chriſt is ſufficient to lead all unto God which do obey and follow it; and there was never any in all generations from *Abel* unto this generation, that did ever in ſuch ignorance and wilful impudency, preach and print againſt the ſufficiency of the light of Chriſt as in this age is brought forth; for as others did reject the leſſer, ſo theſe the greater; others did diſobey that which they had received from the diſpoſition of Angels; and thoſe, that which is given by the Son of God, who ſaith, *I am the light of the world.* He doth not ſay that the ſpirit of man is the light of the World, nor that mans reaſon is the light of the World, as ſome have ſaid; neither did ever Chriſt ſay, That his light was inſufficient; but did bid thoſe which were of the World believe in the light, that they migh be the children of light, *Joh.* 12.36. and did tell ſuch which were of the World, that the kingdom of God was within them. So there was ſomething in them which was of power: but ſuch a doctrine is now hated in the World, to preach any thing within man to be of power or ability to guide or lead man to God, or ſufficient to believe in: but the Scripture ſaith, The word of faith is in thy heart, (which was the Word the Apoſtles preached) to obey and to do it, and faith comes by hearing, and hearing by the Word of God: but how ſhall they hear without a Preacher? But I ſay, Have they not all heard? Yes verily, their ſound went out into all the earth, and their words unto the ends of the World, but they have not all obeyed.

But again it is ſaid in the falſe *Hoſanna*, *That the diſcovery of ſin and iniquity may be where the ſound of Chriſt, as a door, as the light, as the way, may not have been; and for proof ſaith, it was ſo in the firſt man; that meaſure and degree of light which diſcovered ſin to him, was the law written in him.*

Anſw. He who is the light of the World, in him was life, and this life was the light of men, and he is before all things, and by him all things conſiſt; and the firſt man *Adam* who was made a living ſoul, and was the ſon of God, the light that was in him, was the light of the ſon of God, while he remained in Gods image, and when

when he was fallen from Gods image into transgression; that which made manifest his transgression was the light which he was fallen from, & God did never write his law in mans heart but there was a measure of Christ: But men in ignorance and blindness pretend to be Ministers of distinctions between their Law & Christ, when as they neither know what they say, nor wherof they affirm, nor seeing how it was added because of transgression, till the seed should come, ordained by Angels in the hands of a Mediator; *Gal.* 3. 19. & as well ministred forth in the light of the Mediator: For though there was, and is diversity of administrations, and of operations, yet the same Lord, and the same Light, that Light in which the Prophets saw Christ, and propheſied before-hand of the coming of the Just, was the same in which the Apostles witnessed him come; and the same light which lets men see their sins, is that which lets them see their Saviour, and leads them from their sins to Christ, as they are obedient to it. But to say there is the discovery of sin and iniquity where the sound of Christ as a door, the light, the way hath not been, this remains to be proved, seeing the Apostle saith, That *the sound is gone into all the earth, and the words to the end of the world*: Have they not at all heard? Yes verily: That which makes manifest is light; Is there light making sin manifest, and is there nothing of Christ, seeing that his life is the light of men, and that men have no light but what proceeds from his life; When was ever Christ and the light which discovers sin, separated? and where is that Scripture which saith that the sound of Christ, as a light, hath never been heard, where sin and iniquity is discovered, but that which hath brought forth these things may well be called an untimely birth, which ntver saw the Sun, not never knew thelight which Christ hath enlightned every man withall which cometh into the world? for a little of this fruit doth manifest that tree from whence it springs, & so we shall judge the tree by it's fruits: Another fruit from this tree is to give his testimony of the Law of Faith, which is this.

How far the Law of Faith may be said to be written upon every mans heart, is not given unto me to understand; only this glimpse I have of it, That it appears to have had an influence upon the heart of man by those sacrifices which were offered up to God before the publication of the positive Law, wherein as well Cain *as* Abel *offered sacrifices*, Gen. 4. 4.

Answ. This testimony doth not proced from the word of Faith in

in thy heart; for that would give an understanding how the Law of Faith is written in the heart, as well as how the Law of Works is written; and this thy glimpse which thou sayes thou sees from the proposing of the promise, and the influence which thou sayes thou seest upon the heart of man, by the Sacrifices of *Cain* as wel as *Abel*, offered unto God; if this thy pretended light and glimpse which is so far of Christ, be truly weighed and tryed, it may prove but a vain vision, and a divination of thy own heart, as all who consider thy testimony of the Law of Faith, in saying, that the discovery thereof ariseth from what is without; and that it had never been known, nor never thought of, nor never would it, or could it rationally have come into the heart of man to have conceived such a thing, but from the declaration of God in his promise. Here it doth appear Faith is a mysterie to thee, and thy eye hath not seen it, nor the ear heard, neither hath it entered into thy heart to conceive Faith in the working and operation of it. And in that thou sayest well, that it was not given thee to understand how it is written upon every man's heart; and thou had done well if thou had not stretched thy self beyond the line of thy knowledge and understanding; for thou thy self confessest, that unto those first believers, *Abel*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *Moses*, *David*, *Daniel*, and the rest, there was communicated unto them a Spirit of Faith, and a Light sutable and proportionable, whereby they were enabled to behold Christ, who was the object of their Faith: Then if it did arise from the Spirit of Faith within them, & the Light of Christ, who was the Author of their Faith, it did not arise from the Declaration of God in the promise without; so that the mysterie of Faith vvhich is held in a pure conscience, is yet to be learned, vvhich vvas vvitnessed amongst the Saints: So vvhen thou vvrites again of the Lavv of Works, or the Lavv of Faith, or the discovery vvhich the Lord maketh to his creature under the diversity of these administrations, keep back to the measure of the gift of God, and then vvil thy testimony be no larger then thy knowledge, vvhich is a guilt hath spread over many in these days; but this I say, Blessed is the man which doth not condemn himself in the thing vvhich he allovveth, and vvhich doth not destroy himself vvith the breath of his ovvn mouth; but there is a generation which their own breath as fire shall devour them.

Again, concerning the Light which every man is enlightened withal, which is thy ſtumbling-block and rock of offence, as it is unto all the reſt whoſe deeds are evil: Thou ſaiſt, God hath not annointed it to that Work, nor laid the weight of eternal ſalvation upon the ſhoulders thereof, it being too weak for that ſervice.

Anſw. Him hath God annointed, who is the Light of the World, and hath enlightened every man that cometh into the World; and there is no work of eternal ſalvation wrought, but in the Light which every man is enlightened withal; and this Light is of him, and from him which bears the ſins in his own body, and is not too weak for that ſervice which the Father hath given him to do; and this Light is Chriſt. And whereas ſome ſay, *Hath every man Chriſt?* Every man hath Chriſt to ſave or to condemn him; & Chriſt is as truly the condemnation of thoſe whoſe deeds are evil, as he is the Saviour of them that believe; and as thoſe that believe in the Light, are already ſaved by Chriſt; ſo alſo thoſe that believe not in his Light which he hath enlightned them withall, are already condemned: And ſo Chriſt is near unto every one, to anſwer every mans work according to the nature of it, whether he ſerve ſin unto death, or be found in the obedience of truth unto eternal life; for now is the day appeared to try every mans Work of what ſort it is; and now are many offended becauſe the Light is broken forth, and their eye is evil becauſe the Lords is good. But wo unto the World becauſe of offences; if any have the Spirit of a King, let him ſearch out the cauſe of the offence which is now broken forth amongſt the children of men, that the enmity which is in all ſorts of people of all profeſſions, ſhould riſe up together, and become a body, the wicked joining hand in hand, preaching, and printing, and crying for unity, which they are making up of enmity, that they may be ſtrong againſt that which the Lord hath now brought forth in his Light and Power, to be Witneſſes unto him in every place whereſoever he doth call them, witneſſing forth his Mercy and Truth, by which iniquity is purged out, and preaching the Goſpel to every creature, whereby they may come to the knowledge of the truth, that they may be ſaved: But in the World it is ſo come to paſs in theſe days, that he that can but give reviling terms and hard ſpeeches againſt the Light which Chriſt hath enlight-

enlightned every man withall, calling it natural or insufficient; and if they do but revile those whom they call *Quakers*, and put this in the beginning of his Book, then it passeth with toleration, and hath as good approbation from the World, as any of the Priests have for their Ministry; but if any man begin to speak of the Light within, and the Annointing within, and the Word of Faith in the heart, and of the Mystery of Faith in a pure conscience, and of the sprinkling of the heart from an evil conscience, and of believing in the Light, as Christ said; such a one speaking of these things, and not directing his speech in open reproach against them called *Quakers*, the peoples hearts will be filled with jealousies, lest he be one. So that even the Light is become a reproach unto them, and their derision daily; but the Lords hand is turned against all such, and he is turning the wise men backward, and making their wisdom become foolishness: For once there was a seeking after Light in many, that it might rise and open the things of God unto them, and reveal the mysteries of his life, whereby their souls might be satisfied: And now when it is risen in many, and hath brought forth its powerful effects, now the man of sin hath his time, and doth prevail in many, to make them believe that it is not the Light which is able to save the souls of them which believe in it, and doth beget a spirit of jealousie in them, which is stronger than death, and begetteth a fear in them, which worketh torment; and many now doth fear and are jealous, that that Light is not the Christ which hath enlightened them, and every one that cometh into the World: And this is the work of Satan in the hearts of the disobedient, which as every one comes to obey his Light, and to answer his perfect love to them, which is manifest in the Light, that fear wil be cast out, and life wil be given to that Witness of God which once did breath after his life, without which the soul cannot rest nor be satisfied: And this shall many come to witness, as the man of sin comes to be revealed, which letteth, and will let, until he be taken out of the way, and then shall they see at what they have stumbled, and by what they have been overcome; and then they will know that it had been good for them if they had walked in the Light of the Lord, instead of setting themselves against it: And as the Light it self by such before-mentioned is denyed, so the

Teſtimony vvhich the children of Light give of it, is alſo deſpiſed and contended againſt, as if it were not to be owned for a Doctrine of Truth, vvhich Doctrine of Truth hath been laid often before people, and is yet once more, that they may conſider, prove and try, and ſo believe, and ſo be able to give a teſtimony from the Witneſs of God in themſelves.

Firſt, We ſay that Chriſt is the Light of the World, according to his ovvn vvords, *John* 8. 12. And again we ſay, That he hath enlightened every man that cometh into the World, according to his vvords vvho vvas ſent a Meſſenger before his face to bear vvitneſs to the truth, and his vvitneſs is true, *John* 2. 9. And as Chriſt hath enlightned every man that cometh into the World, ſo we ſay to every man, vvarning both ſmall and great to believe in the Light, that they may be the children of Light, vvhich vvas Chriſt's Doctrine to the World, *John* 12. 36. And now what Chriſt doth and effecteth by it in thoſe that believe in his Light, and followeth it, which effects and operations by the World is denyed, and by us is affirmed; ſome of the effects of it I ſhall mention, which is oppoſed; as firſt, That it wil not let thoſe that are guided by it, take Gods Name in vain, but vvil draw them out of the Worſhips of the World, and keep them in the fear of God, and to ſtand ſtil in it, is the firſt ſtep to peace. That it diſcovers things that are contrary to it. That it is their Teacher that love it, and their condemnation that hate it, according to Chriſts words, *John* 3. 19. That waiting in it, wil guide them to God, and ſhew them the way to the Father, as Chriſt ſaith, *No man cometh unto the Father, but by me*, John 14. 6. And no man cometh unto the Father by Chriſt, but as they are led and guided by his Light within them. That it opens all the Scriptures, and leads man out of the fall, up to God; for him hath the Father given to be a Leader and Commander unto the people, and he leadeth them by his Light. Another effect is, That it convinceth of all ungodlineſs and worldly luſts, and is a Teacher and Director, teaching and directing in righteouſneſs, purity and holineſs, *&c.* And that the Light is but one in him that loves it, and in him that hates it, leading the one to God from whence it comes, to receive eternal life, and condemning the other from God, becauſe he obeyeth not the truth, that

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he might be saved. And this is the Testimony of Truth which is now held forth, never to be denyed. But who hath believed our report? even they to whom the Arm of the Lord is revealed: And this is the way by which people may come to know the truth of this Testimony, by obeying the Light which Christ hath enlightened them withal, thereby shall they know whether this Doctrine be of God, or whether we speak of our selves, and whether all those effects are not brought forth by the working of Christ's Light in them; and then they shall not believe onely because of our words, nor be envious against it because of other words, but will find the testimony in themselves, which is according to the record which God hath given of his Son, and according to the Testimony which we have given of the Light; and he that believeth, shall be established.

Now that which opposeth this, is that which beareth a testimony contrary to Christ, who saith, *For this end was I born, and for this end came I into the world, to bear witness unto the truth; and every one that is of the truth, heareth my voice*, John 18.37. And this was his witness, and his Messengers witness, *that he was the Light of the world*; and, *that this is the true Light which hath enlightened every man that cometh into the world*, John 8.12. John 1.9. And this contrary testimony which is brought forth, is this, *That it is the spirit of man that is the Light which hath enlightened every man*; and so going about to prove the spirit of man not to be sufficient, under this would destroy the sufficiency of the Light of Christ. But the Scriptures never did give testimony that the spirit of man was the Light of the World, neither did we ever say, that this Light was the spirit of every man, nor a natural Light; and therefore this man who hath writ a volume in proving a natural Light, or man's reason insufficient, let all people take notice what he contradicts or disproves by it; he doth not by it contradict nor disprove any thing that we have said; for we never did affirm that man's reason was the Light, but he hath laboured to contradict himself: He hath set up an Image, and then glories in breaking of it down, and from our words draws a false inference, and glories in confounding it; & this is the general course of our opposers, to raise a false proposition or conclusion from their own imaginations, & then contradict

gradict it, and then cry, *The Quakers contradicted, or confuted, and their Doctrine disproved, and they irrecoverably slain*; and many such cryes are gone forth in the World among people, like the noise of many waters.

To which I answer, Nay, they are not of such a birth that they are so easily slain, nor of such a Doctrine that they are so easily disproved; for the immortal birth is brought forth, unto which God hath given wisdom and understanding to be as wise as Serpents, and in their innocency is their wisdom brought forth; which Seed inheriteth the strength of the Almighty: So though they be permitted to fight and contend against the truth, yet to prevail is nor given them. Therefore in vain is the Net spread in the sight of any bird, and in vain do they exercise their strength against the Lord's Annointed; for this which they have brought forth, is but as setting of bryars and thorns in battel against the Lord; or as if the untimely birth should strive against that birth which is brought forth without deformity, to slay it, as those in former ages, who were wiser in their generation then the children of Light, sought to slay the Heir, that the Inheritance might be theirs. In like manner do men now also rise up against the life of the same Seed which is risen in the hearts of the children of men, to slay it; that so they may profess the Scriptures in their high swelling words of vanity, having mens persons in admiration because of advantage, for if this Seed doth live, which the Lord hath not only brought to the birth, but also brought forth, it will stop that profession which stands in the hypocrisie, and will quench that violence of fire in which that zeal flames out, which is not according to knowledge: But the Seed is risen which inherits the strength of the Almighty, which can bear all things, and suffer all things, and will come to reign over all gain-sayers; for all the high swelling words of vanity shall come to nought, and truth shall be exalted over all, in the power of the eternal Spirit, when blackness of darkness will cover all those spirits which have spent their strength against the appearance and manifestation of Truth; and those that now boast themselves in their presumption against the servants of the Lord, and testimony of truth, shall come to be a servant of servants, even to the least in the Kingdom of God, before they have right unto that which they now profess, or before

fore they be counted worthy to cry Hosanna to the Son of *David*, or to bear a testimony to the Lords Christ; for he will have none such to be his Witnesses as deny his Light which he hath enlightened every man withal; for the true Witnesses bear this Testimony of Christ, That he is the true Light, and is the Light of the World, which hath enlightened every man that cometh into the World, that every man through him might believe, and every one in whom the Witness is found true, is justified of God.

Another Accusation is again *Richard Farnsworth*, for saying, *That Christ did break the Passover with his Disciples; and herein he is charged to want Light; or that the Light in him was not sufficient to open this; and that he did not discern between the Passover and the Supper of the Lord*; and likewise is accused for calling that a shadow which the Scripture saith was but to shew the Lords death till he came.

Ans. To call the Supper the Passeover, doth not demonstrate that he wants light, neither that the Light is insufficient; for the Disciples called it the Passeover which they prepared for him; and Christ called it the Passeover which he eat with his Disciples, *Mark* 14.12,14. *Matth.*26. 20,21,22. and that which they eat, he broke; but it doth not say, that he broke his bones, nor eat his bones; yet he eat the Passeover with his Disciples. And whereas he is accused for calling that a shadow, and many now in imitation take Bread and Wine, and call that the Lords Supper, oppoſing those that are come to the Substance, and witness the substance, eating that which is meat indeed, and drinking that which is drink indeed: But this man which doth oppose *Richard Farnsworth* and others in these things, he hath the least reason to mention this Supper or the breaking of Bread, of any; for others do call their breaking of Bread, and drinking of Wine, the Lords Supper, because they practise it; but this man doth neither practice that as the Lord's Supper, nor witness the substance; so that this is the greatest hypocrisie to contend about that, or to accuse others, in denying of that which he himself denies the practise of: So, that this Accusers Doctrine and Accusations want both light and reason.

Ano-

Another Accusation is against these two Writers, *Richard Farnsworth*, & *Francis Howgil*, as if they *should be in an unreconciled difference; because the one hath affirmed, That the Light of Christ is sufficient to open all the Scriptures: And the other saith, Thou that tells of opening Chapters or Verses by meanings, thou never heard a word of Christ.*

Ans. These are no differences; for the Light of Christ and mans meanings are contrary: So for the one to say the Light doth open; and the other to say mans meanings doth not open, this is not contrary; So the confusion is turned again to the accuser, and doth not belong to these two Writers. So the ignorance of this Accuser is to be taken notice of, which would make people believe things that are not; for if he write his Book for those that can neither read, see, nor hear, his labour is in vain; and if he write it to those that can read, see, hear and understand, they will account it foolishness, especially in this day when the Light of life is broken forth among the children of men, to give them an understanding according to truth, for in this day he that keepeth silence is reputed wise; and better is he that keepeth silence, then he that speaks, unless the spirit of the Lord give him utterance.

Another Accusation is against *W. D.* he speaking to such a one as is guided by the Lamb, *&c.* saying, *The Light in thy Conscience, the righteous Law, cryes through thy earthly heart, and brings it into judgement, &c. And then speaking of the parable of the little leaven hid in three measures of meal, that it changeth the whole lump into the nature of it self: So the little light that shines in thy dark heart, is the powerful Word of Faith, and that the Light is the sure Word of Prophesie, whereunto ye do well to take heed, until the day dawn, and the day-star arise in your hearts. And for these things he is accused.*

Ans. Those that are guided by the Lamb, do witness that the Light, the righteous Law, cryes through the earthly heart, and brings it into judgement, and will not accuse one for saying so. And as for speaking of the little light, as Christ spoke of the little Leaven, was it no offence in the dayes of the son of man to preach that the Kingdom of Heaven was like unto a grain of Mustard-seed, or like unto a little leaven? And is it an offence

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now to preach the word of Faith to be as a little light, or to preach the annointing to be as a little light, in those in whom the light is little, doth this also offend you? What then if we should say, That Christ is the light of life, the son of righteousnes, & the glory and expres figure of the Fathers substance in some, and but as a little light, or day-star in others, or in others as a light before the day-star arise in their hearts? Is not the light great in some, & little in others? And is not Christ the same? May that only be called Christ which takes away the sins? And may not that also be called Christ which pierceth through the soul, & revealeth the thoughts of many hearts? *Luke* 2.35. May he only be called Christ unto whom the Father hath given the Heathen for his inheritance, and the utmost parts of the earth, for his possession? who reigneth, and hath all his enemies under his feets, & is not he the same as he is descended into the lower parts of the earth, & which took upon him the form of a servant? So therefore that none may err in their judgments concerning the testimony which is given of Christ, & of his light, his light is more or less according to his manifestation in every one, there being given to every one a manifestation of the spirit to profit withal, & every one is to be turned to the measure of their manifestation, to know & witness Christ in it; though in many it be but as a little light, yet they are to be turned unto it, while it is so, which as it doth encrease, & is enlarged, it may be called, or declared under another name than little, as the Kingdom of Heaven is not alwayes like unto a grain of mustard-seed, nor as a little leaven but comes to rule in the children of men: And whereas the Accuser replieth against the light, and against Christ to be the word of Faith; saying, Christ is called the Word of God, *Rev.*19.13. but not the Word of Faith; and yet saith in *page* 45. That Christ the Author and finisher of Faith.

Answ. If Christ be the Word of *God*, and faith come by Hearing, and Hearing by the Word of *God*, then how is it that he is not the word of Faith, being that word by which Faith comes when it is heard? and he being the Author of it, may he not then as well be called the Word of it, as the Author of it, seeing he is the Word by which it comes? but that all may understand what this word of faith was which the Apostle preached, This was Christ, *Rom.*10. and they preached no other Word to be the Word of faith but *Christ*, That whosoever believed on him should not be ashamed: So that if the

ignorance of Christ and of the Apostles words, were blotted out of the hearts of our Accusers, they would be silent, and the daily reproach would cease.

And whereas it is affirmed by us, That the Light, or a measure of Christ within, is a sure word of prophesie, or a more sure word of prophesie, as *Peter* saith, 2 *Pet.* 1, 19. And whereas many are offended at this, and labours to make people believe that this is the Writings of the Prophets which is the more sure Word of Prophesie the Apostle speaks of, because he saith, *Knowing this first, that no prophesie of the Scriptures is of any private interpretation; for the prophesie came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost, &c.*

Answ. Now I shall make it appear that it was not the Writings of the Prophets which was that more sure *Word*; as first concerning that, here is one thing held out to be *a sure Word*, and another thing held out to be *more sure*, as unto those to whom it was spoken: And as concerning the first:

That which is held out to be a sure Word, is that which came from the Father, the voice which came from the excellent Glory, saying, This is my beloved Son, in whom I am well pleased; and this voice which came from heaven the Disciples heard when they were with him in the holy Mount. This was a sure Word when it was spoken, and when it was written, it was a sure testimony, as sure as any of the Prophets Writings; for the Prophets did see that he was to come, and he that was to come was the well beloved Son of the Father, and they wrote this down, and it was a sure testimony of Christ; and *Peter* and the rest saw that he was come, and did hear the voice from the excellent glory proclaiming him to be the Son of God; and when they had seen it, they wrote it down; and this was a sure testimony, yea a surer then the Prophets; and that which the Apostles were eye-witnesses of, and did write down for truth, was as much to be taken heed unto as that which the Prophets declared; and this will all men of understanding judge, that the Apostle *Peter* did not direct the people to the Prophets words, to take heed to them because they were more sure then his own, and more to be believed. But although the Apostles words and writings were confirmed with more power and witness of the Spirit then the Prophets, and both true, yet the Apostles Ministry unto those which did not see those things which

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the Prophets ſaw, much leſs thoſe things the Apoſtles ſaw; no, not ſo far as the dawning of the day, nor to the day-ſtar riſen in their hearts; therefore *Peter* dividing the Word of God aright, ſaith unto them, We have a more ſure word of propheſie, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, untill the day dawn, and the day-ſtar ariſe in your hearts, 2 *Pet.* 1. 19. It was more ſure for them to take heed unto that which was as a light ſhining in a dark place, till the day-ſtar did ariſe, and the day dawn in their hearts; then the declaration from others without them, declared in words and writings; as thus for example, by experience; to ſuch I ſhall direct my ſpeech, who cannot witneſs the day dawned, nor the day-ſtar riſen in their hearts, nor hath heard the voice from the excellent Glory; to ſuch I ſay, That which I have ſeen and heard, the viſions, power, and glory, wherein I am an eye-witneſs of his glory, and of his appearance, this I may declare and write unto you, and you may believe it; But to ſuch I ſay, It is more ſure for them to take heed to the light that ſhines in the dark place, till they come to witneſs in themſelves the day dawned, and day-ſtar riſen, and the Son of God made manifeſt in them, then to take heed to the words which I have declared, though it be a true teſtimony; for the Apoſtle did not write to himſelf, nor ſay that it was more ſure unto him, but unto them unto whom he wrote his Epiſtle; for unto him no Word of propheſie was more ſure then that which he had ſeen and heard when he was with Chriſt in the holy Mount. So this may inform your underſtandings who may have more deſire to know the truth, then to oppoſe it, and may put to ſilence the vain diſputings by men of corrupt minds, who are deſtitute of the truth, always corrupting the words of truth to oppoſe the life of it, as many ſuch there are in theſe days, which the Lord hath, and will rebuke ſharply, that they may be aſhamed; but all vvho are led and guided by the light of Chriſt ſhall knovv the anointing in them, and the vvord of faith, yea the Son of God: He that can receive it vvithout offence, let him.

5. *Object.* But he that hath oppoſed us, ſaith in pag. 25. of his Book, in the ſecond part, *That the dawning of the day is rather an evening then a morning.*

Anſw. Novv let all vvhich have but knovvn a day and a night in the Creation, judge, vvhether the evening or the morning be the

dawning of the day; or, whether the day-star be a fore-runner of the day, or of the night, then it will not be incredible which I have said before, that he calls darkness light, and light darkness; but in such things our opposers will not receive a good report from those which can give true judgment, and to such it is left to judge of those things.

Obj. Again he saith in page. 35. *That the spirit of truth was not a Comforter to the Apostles, nor a reprover to the world before Christ was ascended*; and yet himself, to contradict himself, saith, *that he was in them before, and dwelt in them, the same spirit, but not in the same measure.*

Ans. Here is *Babylon* at the height, fit to be pul'd down, but needs little answering, seeing that it answereth it self; and for such reasons as these he might well conceal his name: And if he could have put this off by hiding his Name, for an *Hosanna to the Son of David*, or *A Testimony to the Lords Christ*, then he might well have baosted, & have gloryed in his shame, as if there had been no spirit of discerning in those he calls *Quakers*, nor others; but the eye of truth is not yet so blind, but we know an evening from a morning, a night from a day, and a lye from truth; and we know also that the disciples had a measure of the spirit of truth while he was with them upon earth, and this spirit did both comfort them, and did carry them on in obedience to his will, and in the power of this spirit went forth into the world, and reproved the world of sin because they did not believe in Christ; and the devils was subject unto them by the spirit of truth that was in them, before Christ ascended; and to this there is a Cloud of witnesses: So that this from him, filling his Book with such things as these, is as if a man should fill a Barn with Chaff instead of Corn, and deceive others with selling it for Corn.

Another contradiction of the same nature, is this, *That the manifestation of the spirit is given (to no man for himself, but) to every man to profit withal, to edifie, and build up, and do service in the body, as an hand, foot or eye, or some other member of the body &c.* and to contradict this, in the next words he saith, *Not that the spirit, or the manifestation of the spirit is given to every man* (i.e.) *to every individual person forasmuch as some men are sensual, having not the spirit, therefore no manefestation thereof*, pag. 17.

Ans.

Anſ. This is like the former, and ſo to be caſt out with it; for his diſtinction of words between every man, and every individual perſon, will not cover him; for where the Scripture ſaith every man without diſtinction, that is, every individual man and women: And the Apoſtle ſaith, *But the manifeſtation of the ſpirit is given to every man to profit withall*; he doth not ſay, not to every individuall perſon: And this alſo I ſay, and affirm, That to every man is given a manifeſtation of the ſpirit to profit withal, and he that profits with it, by it ſhall be juſtfied; and he that doth not profit with it, by it ſhal be condemned, becauſe he is an unprofitable ſervant; & this truth ſhal ſtand when all confuſion ſhal have an end, yet ſome are ſenſual, having not the ſpirit.

Obj. Again in deſpiſing the teſtimony from the meaſure of the gift of the ſpirit of God, when they have ſpoken according to the meaſure, and could not boaſt themſelves above their meaſure: but in their meaſure witneſſing the work of God as it was fulfilled in them, ſuch he ſcornfully reproacheth, ſaying, *What means thoſe cracks and crannes in their knowedge, knowing but in part; there is no pieces, nor parts, nor meaſures, nor degrees in abſolute perfection; whoſoever ſaith he knoweth perfectly, he knows not how perfect his knowledge is; and the firſt of thoſe is called a vain man, boaſting of that which is not, and of a falſe gift, and is like clouds, and wind without rain.*

Anſ. Herein is *Pauls* Doctrine (as well as ours) declared againſt, to be but as cracks and crannes, and a vain boaſting of a falſe gift; for *Paul* ſaith, *We dare not make our ſelves of the number, or compare our ſelves with ſome that commend themſelves, but they meaſuring themſelves by themſelves, and comparing themſelves with themſelves, are not wiſe: But we will not boaſt of things without our meaſure, but according to the Meaſure of the Rule which God hath diſtributed unto us, a meaſure to teach even unto you; for we ſtretch not our ſelves beyond our meaſure, not boaſting of things without our meaſure, that is of other mens labours.* Now this meaſure of which he thus ſpoke, was in Chriſt, ſo in perfection; and there is parts and degrees in Chriſt, and ſo in abſolute perfection; ſo far as every man is in the meaſure of the gift of God, ſo far he is in Chriſt, & ſo far his knowledge is perfect, and abiding in this he abideth in that which is perfect, and as he glori yes in this, he glorys in a true gift, and none ſhall make this glorying void.

Obj.

Obj. And whereas *John Jackson* saith of those that say they have but attained in measure, he calleth that the bleating of the sheep, and the lowing of the Oxen, which declares plainly that they are not at home, they are not in the City, but have certain miles to travel before they arrive.

Answ. This is a false interpretation, as I shall leave it unto all of understanding to judge; for the bleating of the Sheep and the lowing of the Oxen, did signifie *Sauls* disobedience unto the commandment of God, for which the Lord did reject him. But when *Paul* said he knew in part, and prophesied in part, and would not boast above his measure, this did not signifie his disobedience to the Lord, but contrariwise his obedience, and that he was in Christ Jesus: so this was not as the bleating of the Sheep, or the lowing of the Oxen, neither did it shew that they were not in the City; for *Paul* testifieth of the holy brethren which he was a Minister unto, That *they were come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly, and Church of the first-born, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant, and to the blood of sprinkling.* Now let him that hath thus accused, shew how many miles these had to travel before they came to the City; and whether there was any parts, measures, or degrees in these; or whether there was absolute perfection without any measure of degrees of it? and whether *Paul* was not come so far as these, unto whom he preached wisdom, even among those that were perfect? and might he not in that estate say that he would not stretch himself beyond his measure? But this I say, none are true witnesses of perfection but those who know their measure and abide in it: and likewise those that call the witnessing of the truth in a measure of the Spirit, the bleating of the Sheep, or the lowing of the Oxen, such never knew perfection, neither yet presseth after it, but would keep all others from it by despiteful terms against the measure of the spirit which leadeth unto it: But the day is come, and the light is risen, which hath found out and discovered all the cunning craftiness of men, in which they go about to deceive the hearts of the simple, and beguile unstable souls; but the elect seed is risen which it is impossible to deceive; for it is not the Scripture words which men may take and speak in the hypo-

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criſie, which can darken our knowledge, nor any way hinder the teſtimony of truth in thoſe which have received it in the power of God; only with ſuch things the blind may lead the blind, and with ſuch things they may ſtrive to keep others out of the kingdom which have not taſted of the good word of God, neither are brought to know a meaſure of God in themſelves, whereunto to be obedient; but I ſee the Lord is opening a way for ſuch to come out of the pits which they have been led into, in opening their eys and letting them ſee that their Watchmen are blind, and that underſtanding is departed from them, even from their Leaders, and the counſels of God is departed even from the ancient, and the people are even like to periſh for want of viſion, becauſe they have not ſeen for themſelves, but their Teachers have ſeen for them vain viſions, and lying divinations, and propheſied lyes, cauſing the ignorant to believe them; but the Lords hand is ſtretched out againſt ſuch, and is ſtretched out to gather his own ſeed from ſuch, to bring them into the fear of the Lord, which is the beginning of wiſdom, and into the knowledge of the holy, whith is underſtanding, *Prov.* 9.10. which underſtanding is a Well ſpring of life.

Another ſeeming ſtrength riſen up againſt us, is the conceit of the diſcovery of a Schiſm in the body, as if the Band or Girdle which bound up the body were broken, and as if there were now a character brought forth amongſt us, ſhewing a variety of perſons, doctrines and practiſes, and as if the teſtimony of our being of the body of Chriſt, from the unity in the body were ceaſed, and as if the Heads were divided; and as for proof, inſtances G.F. *to* J.N. J.N. *to* G.F. J.B. *to* J.N. *and as if it were not perſon, but party, which ſome wonder at, admiring and waiting to ſee the Lords counſel and pleaſure in it.*

Anſw. All thoſe that wait to ſee the Lords counſel and pleaſure, and his wiſdom in this thing, ſhall ſee it and be ſatisfied, and it will for the time to come be more for the confounding of thoſe that watch for iniquity, then any way for confirming them in iniquity; and by that which God hath done, and is doing, ſhall the Girdle and Band of our love be made ſtronger, and in this ſhall the ſight of our enemies fail, and become blindneſs; for their thoughts is not as Gods thoughts in theſe things, neither their eye as his eye, for he ſaw a better thing for us in theſe things then they have imagined; for that which they thought wrought for evil, hath

wrought

wrought together for good unto th ose that stand in Gods counsel, who alwayes waits to see those works which stands in his wisdome contrary to mans reason; for that which they thought did break, that hath bound; and that which they thought did separate, that hath united together; so that there is not a difference nor dividing of Heads, not in persons, nor in parties, nor in doctrines, nor in practices, but the same unity in the body, in the faith, in the seed, in the covenant, in one heart, and one soul, one way and worship of God in the Spirit is now as much, or more then ever before witnessed; so that God hath cut off occasion from those that seek occasion & hath taken away the corner-stone that the wicked thought to build upon; and hereby hath God tryed, and discovered, and brought to light that which lay in the bottom of the deepest pits; for God hath brought in this his day, many things forth, to try & prove those who said they were his people; and those that a few dayes since seemed to be like Lambs, do now manifest themselves to be in the nature of Lyons, and ravening Wolves; and those that pretend to wait for the coming of Christ in power, and had the Name of *Seekers*, they are now found to reject his coming, and to be such as watch for iniquity in those among whom Christ is come; & now they are turned backward, and now drink up that which they had vomited up; for now if they could but finde any iniquity among such as God hath made known the glory of his power among; or if they can but suppose or imagine any such thing from false conceptions & conclusions, this would be a sufficient ground to them to print a Book upon and publish it abroad, and but that the Lord hath been on our sides, well may we say, when all sorts of men and religions hath risen up against us, by their violence had we been consumed; for the powers of darkness, and all the divers worships of the Beast, are now more joyned together then ever, and the deepest subtilty of the Serpent is now at work in his members, to devise wayes, and change the Laws and times, whereby the spirit might be quenched which God hath raised up in his children, whereby a mighty cry is gone forth through the Nations against the Mystery of iniquity, where it worketh, both in the root and the branches of it; and now is the burden of the Beasts of the South felt as truly as in the Prophets dayes, *Isa.*30.6 from whence cometh the young and old Lyon, the Viper, and fiery flying Serpent, and now doth the mighty and terrible cry of the

spirit

spirit of the Lord go forth to the men of this generation, as it went forth before time to the Egyptians, concernig this which the Lord hath wrought, (your strength is to stand still) and if this counsel of the Lord be by you received, you shall know more of the ways and workings of the Lord with his children, and that all things which the Lord hath done is for the furtherance of the Gospel, and that those which are approved may be made manifest; what a strong ground of occasion would the envious one have thought he had, if he had come among the babes in Christ who were met together at *Corinth*, hearing *Paul* say that there was divisions among them, & said that there *must be heresies among them, that they which are approved may be made manifest*, 1 *Cor.* 11. 19. and this was no character that God had broken them without hands, nor that he had made their profession of unity of no force, but through this manifestation he did work schism out of the body, that so there should be no Schism, Rent, Heresie, nor any such thing in the body; and this thing was not that the enemies of God might glory against the truth; and if any labour to seek occasion against the holy Brethren, and say they are divided into Heads, because two eminent men of them withstood one another, as concerning eating with the Gentiles, *viz. Paul* and *Peter*; to such I say, he that gathered at first into unity, is the healer and Repaired of such breaches; and they may profess and witness as much unity after this as ever before.

And these three which the envious one hath mentioned to be at difference in Doctrine and practice, *viz. G.F. J.N. & J.B.* the unity in the life and power of God in them, and in their Doctrine and practice shall stand for a witness, and for a condemnation against all the accusers: and now seeing that their occasion is taken away, their accusations may cease; and if such Prophets be deceived, then let them consider who hath deceived them: I the Lord hath deceived that Prophet. Therefore what would such a Prophet think of the Apostles words when he saith, There must come a falling away first, that the man of sin may be revealed? Would he, or could he judge this a character that the day of Christ were at hand: or that through such things the power of it should be made more manifest; or that those among whom these things were wrought, should be thereby the more united? To believe this will bring men even to their wits end, it being so con-

trary to their thoughts and conceivings, and this may well confound their vvisdome, and turn them backvvard, and bring them to question truth of all that vvhich ever they have vvritten, spoken, or acted against those vvhom the Lord hath manifested his povver and vvork among, contrary to their judgement and discerning; for the vvays and vvorkings of the Lord is deep, and his secrets are vvith those that fear him, and not vvith those that despise his appearance, and speak evill of that they knovv not; and the Lord vvill yet vvork greater things in the earth, that such may be confounded.

And what wil such say, if the words of *Daniel* the Prophrt be fulfilled in these dayes, saying; *And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end, &c.* Dan. 11. 35. Doth not God hereby try men, and try their spirits, and try their discernings? should any in such cases judge before the time, the Lord will make it manifest; for this cause wil God bring such into judgement; Therefore I say unto you, that your strength is to sit still, and let the Lord alone, and let his people alone, and let him work his own work in his own way, and presume not to be his counseller; for who hath known the mind of the Lord? let such as have, dwell in it, and preserve knowledge, so shall they always abide in strength, and power & Union with the Lord, and one with one another; & men shall yet know for all that hath been, that we are his Disciples because we love one another; and none shall make our glorying, and rejoycing in the unity of the spirit, and in the love of God, void; but it shall abound more and more to torment the spirit of enmity which would break it, or accuse us for professing of it; but over that spirit we are in the Lord.

But what if some should rise up, even from among our selves, speaking perverse things, and draw Disciples after them, and go out from us, as they did from among the Apostles, that it might be made manifest, that they were not all of us: Ought this to be laid to our charge? Or, ought the way of God to be accused, because of such things, to be Heresie, or Schism? If this seem to you an evident token of perdition and of error, yet to us of our Salvation, and that of God. And we are assured that we are of God, having the witness in our selves, yet not bearing witness of our selves; for there is one that beareth witness of us, even the

the Father which is in Heaven, and his witneſs is true, being unto us a ſeal of aſſurance.

Therefore from henceforth this is a Warning to ſmall and great, that they no further proceed in that which is both unneceſſary and unſeaſonable: For this I ſay unto all ſuch, that it is unneceſſary and unſeaſonable, to ſeek to perſwade us that the truth is error, or that the light which every man is enlightned withal, is the ſpirit of every man; for that is not according to the record which God hath given of his ſon, nor which the Son hath given of the light; but bleſſed be that day, and bleſſed for ever be that power in which a ſeed is brought forth, unto which the Father hath given a true teſtimony; in which they ſhall never be confounded which abide faithful; for great is the myſterie of godlineſs, God manifeſt in the fleſh; and againſt this manifeſtation is the power of darkneſs riſen up, and all the meſſengers and miniſters of Satan, under all forms and profeſſions, hath joyned themſelves together to make their arm ſtrong againſt the Son of righteouſneſs; his righteous life, and righteous wayes, which now he is bringing forth, among his children; but out of the mouth of Babes, hath God ordained ſtrength, againſt which all the powers of darkneſs cannot prevail; and unto which ſtrength all our enemies muſt bend, and bow, and come for ſalvation; For that which now the leaders of the people, have ſet themſelves againſt, when they have finiſhed their courſe, and the anguiſh comes over their ſouls, then will they confeſs, That it had been well if they had loved the light, and walked in it, which they have ſo long hated, and deſpiſed, with thoſe that walk in it; and all thoſe which have exerciſed their ſtrength, to ſhut others out of the Kingdom of God, by their Preaching, Printing, and falſe Accuſations, they ſhall know that while they ſerve ſin, they are free from righteouſneſs, and do keep others from it; But the time is coming, that their mouths muſt be ſtopped, and the Lord wil cauſe his everlaſting righteouſneſs to ſpread abroad, as broad Rivers, and ſtreams, unquenchable, and nothing ſhall hinder it; and this is the day in which the Lord will try thoſe that dwel upon earth, as he hath tried many, and meaſured them with a true line, and hath found them deceitful, although they have made profeſſion of his name, and of his words for a cloak for their iniquity; But now the light is come into the

world, and there remains no more cloak for their sins, nor hiding place for their iniquity.

An Epistle concerning the sufferings of friends shewing the Priests wickedness and persecutions.

GOD hath a great work to do in this generation, to pul down the abominations which hath long reigned, and many are straightned till it be accomplished; and onely such must be exercised in this work who are called, chosen, and faithful; and many have been called, but have not been faithful, but have destroyed in their works, that which they seemed to have established by words, and was not faithful to witness the fate of their words by their works; so that by a true search we have found the words of righteousness in many, but we have found the works of righteousness but in few; and though God hath shined into the hearts of many by his light, yet there are but few children of it in comparison of the disobedient: The eye of God hath looked into the world, and he sees men differ more in words then in life and conversation; and some in words do witnesse for God, but in their works deny him: As for example, How many of late years had a zeal stirred up in them by the spirit of the Lord against the abominations of the Priests, and the oppression of the tithes, preaching both down, even as that which denied Christ to be come in the flesh? So that if words had been that which would have finished the work, the Land had been cleansed before this time of that abomination; but the Lord hath brought a tryal upon such spirits, whether they will own their testimony through the spoiling of their Goods, and imprisonment of their bodys; and therefore hath God suffered an earthly power, & a Law to try them, and now they do rather deny their Testimony, then suffer by that Law which gives the Priests tithes; as for Witnesses, most of the baptized people in England have betrayed their testimony and profession in that thing: And how are you worthy to be called Saints which bear such a testimony? can this equally be compared with the testimony of the Saints of old? Did they cry down false worships and

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false teachers in words? and did they uphold them by giving them wages? Have you not herein sinned against light? Did you not once see that they were never sent of God? And will you now uphold them because you cannot suffer for your testimony? Is not your paying them wages, & giving them tithes, a greater witness for them then your preaching them down in words is against them? and may they not herein rejoyce over you? Christ is not herein your example, which for this end was born, and for this end came into the world, to bear witness to the truth, and did finish the work which the Father had given him to do, and was made perfect through sufferings; but such never need suffer who preach down deceit in words, and hold it up in workes. And the Apostles is not your examples; for they were in workes that which they declared in words: therefore hath God cast you by, as not fit to be Labourers in his Vineyard: But a people is the Lord raising up, whom he is giving his holy spirit unto, whose witness to him must stand as well in works as in words, who love the truth more then their lives or liberties, goods or estates, and are valiant for it upon the earth, which cannot be subject to the powers of darkness, nor the Rulers of the darkness of this world, but believeth that whatsoever they deny for Christ in this life, they shall receive a hundred fold, and in the world to come life everlasting. And these are they whom the Father will exercise with his holy spirit, in the gathering his seed from the ends of the earth, and for the turning of many to righteousness; and such shall shine as the stars in the firmament of Heaven, when as the false and deceitfull witnesses shall be turned into darkness because their testimony is not able to endure the tryal; for the Lords house must be built with tried stones, that the winds of persecutions cannot blow it down: and upon such will his light arise, who when they are tried, are found faithfull, and who are counted worthy to bear a testimony in this work though it be through sufferings in this day, when the powers of the Earth have set themselves to wear out the Saints of the most High God by changing times and Laws, whereby to restrain the liberty of the Lords people whose worship stands in the spirit, and in the truth. Times they have changed by a Law in making the first day of the week to be their Sabbath, but that day is more prophaned then

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any of the seven. And La w they have changed, to get a grou to stop the word of the Lord from having free course and fr utterance among the people.

These seek to scatter the power of the holy people, and to c the truth to the ground by their acts of cruelty, and de rees unrighteousness, and by a tolerating cruelty and oppression among a company of Priests which are worse then those in *Hoseas* dayes, who then were, *As a Troop of Robbers that wait for a man, eve so the company of Priests murther in the way by consent*, *Hos.* 6.9. and saith the Prophet, *I have seen a horrible thing in the house of Israel*; but now we may say, We have seen a more horrible thing in the Land of *England*, even a company of Priests taking mens horses from their work, their Corn off their field, driving away their Oxen and Kine out of their Pasture, taking their wool out of their Barns, taking away their Brasse and Pewter out of their Houses, taking away their Bedding off their Beds, even off their childrens Beds: Such a horrible thing was never seen in *Israel*; for the Priests Robbery was not so great then, as now; for they did never so spoile mens goods nor destroy mens Estates, nor imprison mens bodies, as now in *England* the Priests, have done; so that they do not only exceed the false prophets of *Israel*; but also all the Robbers both in *Israel* and in *England*, hath not spoiled so much Goods and Cattel as they have done within these five years; some without any Law, or pretence of Law; and others with false oaths and false witnesses, and the Law not permitting a man to give in a true witnesse except he will swear, contrary to Christs command, who saith, *Swear not at all*: which swearing is as great a sin as bearring of a false witnesse. And by the e things do they seek to wear out the Saints of the Most High God, first taking away a mans Goods, and then casting him into prison; as Christ said to the Saints, so is it come to pass in these dayes also amongst us, *The Devil shall cast some of you into prison, and you shall have tribulation ten dayes*: If the Devil now, or his Ministers or Messengers of Satan, be permitted to cast some into prison, or bring tribulation upon others, do they therefore think that we will yeild to the devil, or to his Messengers that we may be free from tribulation and imprisonment? Nay that is not the price of our redemption nor way of deliverance; for

for that which was written before-time, was written for our learning, which through ſuffering and patient continuing in well doing we have learned, without which we could never have learned nor known Chriſt's words fulfilled as they are; therefore happy is that day wherein the everlaſting love of God is broken forth unto us, in bringing us his children, prophets and holy Apoſtles, to rejoice over the falſe Prophets, and falſe Teachers; though they ſpoil our Goods, and impriſon our bodies, yet we can rejoyce over them, and ſuffer the ſpoiling of our Goods with joy, knowing that this is for a teſtimony againſt them, by which the reproach which the Lord will bring upon them, will appear to all men. And this is ſo far from ſilencing our teſtimony againſt them, that it doth daily renew it; ſo that if all that which is paſt were forgotten, their daily abominations doth ſo increaſe, that a teſtimony muſt be continued againſt them; for of them the Scripture is true, which ſaith, Evil men and deceivers wax worſe and worſe, for the deceiver in former ages was never ſo bad, as by force to take away the goods of thoſe that would not hear them, and take away their lives by impriſonment, as ſome have done, becauſe they could not pay them tythes, as this Record of the unjuſt ſufferings will make manifeſt.

Our brethren the prophets have given their teſtimony concerning ſuch Prophets and Prieſts which was prophane, and that the Lord found folly amongſt them, as Jeremiah ſaith, Jer. 23. he had ſeen a horrible thing amongſt them, they ſtrengthned the hand of evil-doers that none did return from their iniquity, and it is ſo now for theſe reaſons.

How can a drunkard return from his drunkenneſs, when he ſees his prieſt drunk? and how can a ſwearer return from his ſwearing when he ſees his prieſt ſwear, and hire men to ſwear falſly, as many have done in this Nation?

And how can a covetous man return from his covetouſneſs when he ſees his prieſt ſo covetous that he taketh away mens goods by violence, which he hath no right unto, but only through covetouſneſs makes merchandize of People; So how ſhould any return from ſuch things who are taught by them; and how can a proud man return from his pride, when he ſees his teacher lead him into it by example; How can an envious man turn from his

envy,

envy, seeing his teacher envious, and provoking others to wrath and envy?

So these Reasons prove that the Prophets words are true, *that none can return from their iniquity by following the practise of their Priests*; and Christ's words are fulfilled also, *Math* 23. which saith, *they lay heavy burthens upon people, grievious to be born, and devour Widowes Houses*, as many in this Nation can witnesse, who have their Goods spoild & taken from them, as this following Record makes mention, abounding all the cruelty and wickedness which ever was heard of, or read of, exceeding all the false prophets in *Israel*; although they had a price, & preached for hire, yet they never did use such cruelty for their Hire as these have done; and exceeding all the false teachers among the Gentiles, which never was known to sue any at the Law that would not hear them, much less to take from them seven times the value of what they demanded; but the Lord doth for a time let his children deeply suffer, to fulfill the testimony of truth in this thing, that it may be recorded for ages to come, the faithfullness of their testimony, and the cruelty of their oppressors; and then will the Lord finish the testimony of their sufferings, and will give them an inheritance among the Seed which he hath blessed; and all their persecutors shall be ashamed; for God will bring an everlasting reproach upon them, and a perpetual shame, which shall not be forgotten, Jer. 23.

Richard Hubberthorne,

A Call to the Miniſtry, according to the Scriptures, held forth in theſe few words following, contrary to that Call which is of man, and by man.

To the Reader.

IT being of the Lord ſo ordered, that a publike Diſpute was appointed betwixt Thomas Dance *Prieſt in* Sandwich *in* Kent, *and thoſe called* Quakers, *which was upon the twelfth and thirteenth days of the ſecond Month, in which many weighty things concerning Religion was diſcourſed of; in which it was firſt proved by us according to the Scripture, That Chriſt Jeſus the true Light, hath enlightened every one that cometh into the world,* Joh. 1. 9. *and* Joh. 12. *And another weighty matter concerning Religion diſcourſed upon, was the righteouſneſs by which man is juſtified before God, which by us was witneſſed and proved to be only by the righteouſneſs that was in Chriſt Jeſus, being alſo made manifeſt in us, the everlaſting righteouſneſs being brought in, according to* Dan. 9. 24. *Again upon the tenth day the diſcourſe was, Whether the Scriptures were the Word of God: The anſwer was, That the Scriptures were Writings, and the Writings was not the Word, but the thing written of was the Word of God: Unto which the Prieſts alſo conſented. Another thing was concerning the Call to the Miniſtry, whether theirs or ours was according to the Apoſtles, and according to the Scriptures; the heads of both which Calls are declared as followeth, that all people may judge according to their meaſure of the gift of Chriſt, whether of them is according to Scripture-Teſtimony.*

THat by which the Apoſtles were called into the Work of the Miniſtry, having gifts differing according to the meaſure of the manifeſtation of Chriſt, by the ſame am I called, which is alſo according to the Scriptures, as *Eph.* 4. Unto every one of us is given Grace according to the meaſure of the gifts of Chriſt, by which gift according to the meaſure of it, were they made, ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Teachers, *&c.* And this was by the power, virtue and operation of the gift of Chriſt in them; and as then, ſo now; for there is not another way to be called into the Miniſtry by, neither doth any profit the people at all, but they who miniſter from the power and moving of that gift which they have received from the Father by Jeſus Chriſt; by which gift was I called out of the World, and ſeparated for the Work of the Goſpel; by which gift I ſaw that which had corrupted the earth, and by it was moved to miniſter againſt it; which gift is that which hath the power in it both to convince and convert unto God, according as the Apoſtle *Peter* (who was unlearned in the Letter) was made a Miniſter by the gift of the Spirit of Chriſt, and ſaith, 1 Pet 4.10. *As every one hath received the gift, even ſo let him miniſter the ſame one to another, as good Stewards of the manifold grace of God;* And, *if any man ſpeak, let him ſpeak as the Oracle of God; and if any man miniſter, lee him do it as of the ability which God giveth, that God in all things may be glorified.* So that that Miniſtry by which God is glorified, and people converted, is that which proceeds from the operation and power of his own gifts in them, which is that Miniſtry which perfecteth the Saints, edifies the body of Chriſt; *brings into the unity of the Faith, unto the knowledge of the Son of God, and unto a perfect man, and unto the meaſure of the ſtature of the fulneſs of Chriſt.* But they which gather Scriptures together in their earthly Wiſdom, and from that which they have gathered, miniſter unto others, this Miniſtry doth not perfect the Saints, nor edifie the body of Chriſt, nor bring to the unity of the Faith (but into ſtrife and diviſions) nor to the knowledge of the Son of God, but leads from his knowledge; nor unto a perfect man; but pleads againſt perfection

ſection; nor unto the meaſure of the ſtature of the fulneſs of Chriſt; no, not unto the meaſure of the leaſt Saint; ſo that Miniſtry is to be ceaſed from, vvhich proceeds not from the meaſure of the Father's gift; and that onely continued unto the end of the World, vvhich his gift calleth into, and carryeth on in. So I by the meaſure of his free Spirit, being called and made a Miniſter of it unto others (*not of the letter, but of the ſpirit*) in which in all ages the true Miniſtry ſtood; *having not received it of man, neither was I taught it but by the revelation and manifeſtation of the life of Chriſt in me.* Which Spirit in me according to its meaſure, is as true and as infallible as it was in them which by it were made Apoſtles, Evangeliſts, Prophets and Teachers formerly, being the ſame in power, virtue and operation as it was, as able to reveal and make manifeſt, to teach, edifie and perfect as it was, and to beget people out of the World into the Covenant of Light and Life; and all who are Miniſters of Chriſt for the gathering of his ſeed from the ends of the Earth, into the Kingdom of his dear *Son*, muſt from the ſame Spirit witneſs their call and ſeparation to that Work; and all other calls are falſe, and their Miniſtry profits not, which doth not ſingly proceed from the meaſure of that gift; but all who do abide in the meaſure of his gift, and from it miniſter, by it they are manifeſt to be of *God*; and in that Miniſtry they commend themſelves unto every mans Conſcience in the ſight of *God*; and this is the calling and Miniſtry, in which as every one abides, they glorifie *God*. And this is the Miniſtry of reconciliation which was committed unto the Apoſtles, and is unto his Miniſters now; by the power of which, the Devil's Work comes to be deſtroyed, *and then all things reconciled in one, things in heaven, and things in earth*: But that Miniſtry which is received from man, and taught by man, never reconciles any thing unto *God*, but doth ſeparate from *God*, and beget into enmity; but that which proceeds from the meaſure of the gift of *God*, brings every one to know the truth in their own particular; which Truth as they abide in it, ſets them free from ſin; and this Miniſtry hath the power in it, in all them that have received it, to ſave them that preach it, and them that hear it, and obey it; & no other Miniſtry doth profit the people at all, but that which from the gift of *God* is miniſtred; ſo that this call and Miniſtry here declared, is one with, and according to the Apoſtles and the Scriptures.

The Heads of Priest *Dance* his professed Call to the Ministry, as followeth.

Pr. *If I should speak non-sence (as others do) then I might say, that I am made a Minister by the measure of the gift of Grace, and then I should be accounted a Minister as well as they, &c.*

But I do not pretend to any infallibility in my Ministry, but as these Acts 6: 6. *which when the Apostles had prayed, laid their hands upon them, although (saith he) that laying on of hands is not of such necessity, but that a man may be a Minister without it; and as* Timothy, *although he had some extraordinary gifts, yet he was not infallible,* 1 Tim. 4.14. *and (saith he)* I desire the Office of a Bishop, *which he that desireth, desireth a good work, according to* 1 Tim. 3. 1. *And as for his Qualifications, they are such as whereby he might have advantaged himself more abundantly in the world as to outward means, and might have been cloathed in Scarlet, &c. but did rather chuse and incline himself to be a Minister of the Gospel; and that the outward means was not his end in chusing to be a Minister; but if that he could be satisfied, or see that there did not want labourers in the Lords work, he could freely leave off, &c. And further he said, That God had made his preaching effectual for the converting of many, and that there were many, though not in that place, yet some in that place, of whom he could say as the Apostles said, That they were the seal of his Ministry, &c.*

These being the heads of the particulars.

Objections against this Call.

WHereas thou sayest, *That it is non-sence to say that a man is made a Minister by the gift of grace;*

Ans. Then the Apostles spake non-sence when they witnessed forth their call to the Ministry; for to every one of them was given Grace, according to the measure of the gift of Christ, from which Grace they did minister, *Eph.* 4. But the Apostles spoke sensible truth; therefore he that contradicts it, speaks non-sence and ignorance, as will further appear in saying that *he pretends unto no infallibility in his Ministry.*

Ans. Then he pretends to nothing of the Spirit of God, much less to be a Minister of the Spirit, as *Paul* was, 2 *Cor.* 3. 6.

For

For every measure of the Spirit is infallible, or undeceivable; but that which is fallible is deceivable; and whosoever is taught by that Spirit, is deceived; and *Thomas Dance* pretends to have no other Spirit but that which is deceivable and fallible, so that it is time to turn away from such.

Again, he chargeth *Timothy* that he was not infallible; which is a false charge: For wherein was he fallible or deceivable? but he was so infallible, that he not neglecting the gift of God that was in him, he by it was able to save himself and those that heard him, 1 *Tim.* 4 16. And he ministred from the gift of God in him, which he had received by prophesie, and so not from a fallible spirit, but from the infallible; and so he is accused falsly by *T. Dance.*

Again, *Tho. Dance* saith, *That he desireth the Office of a Bishop, &c.*

Ans. But consider what such a one must be (which is) blameless, vigilant, sober, not rude and scornful, but of good behaviour, apt to teach, not apt to laugh and jeer, and cause the people to be light and vain; he must not be given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous (as it doth appear those Priests are guilty of, which have nothing to preach from but the infallible spirit, which doth always deceive people) but one that ruleth his own house well, having his children in subjection with all gravity; for if a man know not how to rule his own house wel, how shall he take care of the Church of God? but it is manifest that *Tho. Dance* ruled not his own Church or people well, but rather provoked them to wantonness, rudeness and laughter, which is madness: *Not a Novice, lest being lifted up with pride, he fall into the condemnation of the Devil*: But *T. D.* was so lifted up in the pride of his heart, that he gave two meanings to one place of Scripture, and so falls into the condemnation of the Devil.

Pr. And whereas *Thomas Dance* saith, *That his qualification is such, that he might have been cloathed in scarlet, &c.*

Ans. What mightest thou have been, a Lawyer or Doctor, as one of thy Brethren said? Which if thou hadst, by that the Nation is deceived, though not in so high a measure as by professing the Ministry; but that is taken up as the most profitable Trade to get means and live in pride: What if thou hadst been cloathed in Scarlet, in Velvet, in Purple, or any other gorgeous apparel?

apparel? and in that apparel which thou art already cloathed with, wilt thou be condemned when thou comes to know any measure of the gift of the true Ministry to be thy guide.

Pr. Again, whereas *thou takest the people to be a seal of thy Ministry.*

Ans. All the people that were in place, and some more, may seal it to be fallible and deceivable, as thou hast confessed it to be; but there is not one that can set to their seal that it hath brought them to a perfect man, nor to the knolwedge of the Son of *God*, nor to the measure of the stature of the fulness of Christ; and so it hath not effected any of the Work of the true Ministry; but when thou comes to be searched narrowly, filthy lucre will be found to be the end for which thou Ministrest, without which thou wouldst be silent.

And now further to manifest that, that he pretends not to any thing of the infallible Spirit in his *Ministry*, these his principles or doctrines declare as followeth, with the answer of truth to them.

Pr. *That every individual man was not enlightened by Christ.*

Ans. Which doctrine is contrary to *John* 1. 9. which saith, *that was the true Light which enlighteneth every one that cometh into the world*; and to pervert the Scripture, he gave two meanings, that the people might take whether they would, so that they would but deny the form of sound words, and the plain Scripture: The first was this, That *Christ enlightened every man that is enlightened.* Or else, Secondly, That *he enlighteneth some in every Nation.* Now let people consider how that this can be the meaning of the Holy Ghost, as he said it was, seeing that here is two meanings, and it is either the one or the other, but he knows not which; which doth plainly manifest that he hath not the mind of the Spirit, which is but one, and speaks as it means; but the Scriptures cannot be broken by such meanings, which saith, that every man is enlightened with the true Light.

Pr. *That the whole body of the Gentiles was not enlightened.*

Ans. Then by what shall those Gentiles be condemned who are not enlightened, seeing that Christ was given for a Light to the Gentiles, as the Prophet *Isaiah* saith? But he doth not say, to some of the Gentiles, and not to the whole body; and though

though the Gentiles were once darkneſs, *Eph.* 5. yet the Light ſhined in the darkneſs; and the Apoſtle turned them unto that Light which ſhined in the darkneſs, that the eye which was blinded, might be opened: He did not come to give them eyes, but to open the blind eyes; not to give them light, but to turn them to the Light that was in them, as *Acts* 26.10.

Pr. *That the Goſpel is an external Light, and not inviſible; and that it is not the Light within.*

Anſ. Which is contrary to the Apoſtles doctrine, which ſaith the goſpel is the power of God, *Rom.* 1. which is not external nor viſible, but inviſible, and ſhined in their hearts, 2 *Cor.* 4. 6. and it was hid unto thoſe that were loſt; but that which was viſible, they could ſee and hear with the viſible eyes and ears; but both the Goſpel which is the power of God, and the eye that ſees, are inviſible.

Pr. *That Chriſt being the propitiation for the ſins of the whole world, as* John *ſaid,* 1 John 2.2. *is meant onely the world of believers.*

Anſ. In this he would break the Scriptures, and contradict the Apoſtle, which ſaith, *He is the propitiation for our ſins, and not for ours onely* (who were the believers) *but for the ſins of the whole world*; Which whole World, *John* ſaid lies in wickedneſs; but the whole World of believers lies not in wickedneſſe, but is of God

Pr. *That they muſt reconcile the Scriptures.*

Anſ. The Scriptures cannot be broken, *John* 10.35. but is reconciled and at unity in themſelves, and in all thoſe that know them; but he that gives two contrary meanings to one Scripture, he doth not go about to reconcile, but rather to pervert them, and to take away the plain teſtimony of truth (which they give) from peoples underſtandings; but the key of knowledge is found again, which opens the Scriptures [illegible] myſtery of them. And herein is the ignorance of Teachers and people, in ſaying the Scriptures are not reconciled; it is they that are not reconciled to God nor the Scriptures, and ſo they utter forth their blindneſſe, ignorance and error.

Pr. *That the Law of the Spirit of Life in Chriſt, was not the Law of the Spirit in the Saints, but that they were two Laws, &c.*

Anſ.

Anſ. This is a falſe diſtinction; for God hath ſaid that *he will write his Law in their hearts, and put his Spirit in their inward parts*; And the ſame Law of the Spirit of Life in Chriſt Jeſus, being in the Apoſtle's heart, had ſet him free from the Law of ſin and death, *Rom.* 8. 2. So it was not two Laws, but one Law.

Pr. *That there are two righteouſneſſes of Chriſt, the one without the Saints, to juſtifie them; and the other within the Saints, that did ſanctifie them.*

Anſ. Chriſt's righteouſneſs is but one, and that by which they were both ſanctified and juſtified, was but one thing, even the Spirit of our God, 1 *Cor.* 6. 11. and Chriſt in them was Gods righteouſneſs, and the hope of glory, who was made unto them righteouſneſs; and if Chriſt was in them, then his righteouſneſs was in them; or elſe he and his righteouſneſs is divided, as this Prieſts doctrine would make them.

Pr. The ſaid Prieſt denied that they were juſtified by that Chriſt that was in them, when he was queſtioned about it.

Anſ. If they were not juſtified by that Chriſt that was in them, then by another Chriſt, which is no leſs than to preach two Chriſt's, and ſo he hath preached another Goſpel than the Apoſtles preached, which whoſoever doth, is accurſed.

Pr. *That* David *when he was guilty of adultery and murther, was not in a condemned ſtate, but in a juſtified ſtate.*

Anſ. Here he would make God a juſtifier of the wicked in his wickedneſs; but in that ſtate *David* was condemned of the Lord, and ſuffered his anger and terrors, when his iniquities went over his head, and were too heavy for him to bear; and he was not juſtified until that through judgement he was redeemed from the guilt of murther and adultery, and other ſins which went over his head: So ſuch Teachers as he who would have God account them juſt who are unjuſt, and them holy who are unholy and unrighteous, are as the falſe Prophets, who put no difference between the holy and prophane, and ſpoke peace to the wicked, where there was no peace, counting them good who did evil; ſaying, they that do evil are good in the ſight of the Lord, *Mal.* 3. 15. as the Prieſts now ſay, though they be ſinners, yet they are righteous in God's account; ſo they would make God a lyar, accounting men to be that which they are not,

not, and to be in Christ when they are in sin, in the Devil's Work.

Pr. And concerning them in *Heb.*12. who were come *unto the spirits of just men made perfect, he said it was meant, that they were in Heavon, and not upon Earth.*

Ans. Thus by his false meanings he hath often perverted the Scriptures, calling his false meanings the meanings of the Holy Ghost; but these mentioned in *Heb.*12. were them the Apostle wrote unto upon earth; for he did not write to men after they were deceased; and these that he wrote unto, were come unto the *innumerable company of Angels, and to the City of the living God, and to the spirits of just men made perfect.*

Pr. *That any creature that holds that principle of being justified by a righteousneß within, living and dying in that principle, cannot come to Heaven.*

Ans. Christ is the justifier of them that believe in him, and his Doctrine is, *I in them, and they in me*: So Christ and his righteousneß is in the Saints, and God hath brought in the everlasting righteousneß, which justifieth, which is not at a distance, separate from the *Saints*, as these false Teachers have imagined. And the Apostles Doctrine and Principle is *Christ in you*, which whosoever liveth and dyeth in this, comes to Heaven; but on the contrary, whosoever hath not Christ and his righteousneß in them, to justifie them, cannot come to Heaven.

Pr. *That, that which fitted men for the Inheritance (among the Saints) did not entitle to the inheritance, or not give them a part in the inheritance.*

Ans. This is contrary to the Apostles Doctrine; for he thanks God the Father, who made them meet to be partakers of the inheritance with the Saints in Light, *Col.*1.12. for he both fitted them for the Inheritance, and did entitle and give them a part in the Inheritance, *translating them into the Kingdom of his dear Son*, ver.13.

Pr. *That we cannot contain an infinite righteousneß in us.*

Ans. Then you cannot contain the righteousneß of God, for it is infinite and everlasting, as in *Daniel* 9.24. and then you cannot contain Christ in you, who is God's righteousneße, and who is infinite; and so by this Doctrine he makes

all reprobates, as all are who know not Christ in them; for they who did not retain God in their knowledge, were given up to a reprobate sence.

Pr. *That it was false doctrine to say a man must first partake of the righteousness which justifies, before it can be imputed to him as his.*

Ans. He hath here counted that false doctrine which the Saints witnessed fulfilled in them; for the righteousness of God was imputed to the Saints in the true belief, whereby they did partake of Gods righteousness through Faith, before it could be accounted theirs; except that this Priest in his false meanings would count that to be a mans which he hath no right to, nor part in, for the faith wherein *Abraham* did partake of Gods righteousness, was reckoned to him for righteousness; and he unto whom God imputeth righteousness, in his spirit there is no guile; though these Priests would impute righteousnesse to the wicked, as theirs, who are full of guile and sin, having no life, nor right in God's righteousness, while they live quite out of it.

Pr. *That God offers salvation to all men, but he intends it but to a few.*

Ans. There he would frustrate the grace of God, and his salvation, which is free for all; and so he would make the offers of God's salvation to many thousands, to no purpose, as if God profered that to many which he never intended to give them: Was there ever such a belying of God as this? For what is it less than to make God a respecter of persons? If all men by nature be in wickedness, and liable to condemnation, as this priest confessed, and yet salvation is intended but for a few, (though offered to all) how is God no respecter of persons? and how is Christ given *to be his salvation to the ends of the earth, and a Light unto the world, that all men through him might believe?* and whosoever believeth in Christ, shall not perish, but have everlasting life; so that all may freely come and be saved, according to the Love and Will of God, who doth not intend that any shall perish except they reject his way, and the offers of his grace, which hath appeared to all men.

Pr. *That a Minister of the gospel doth not know who are elected.*

Ans. There he hath belyed the Ministers of the gospel; for they could discern the elect from the World, as it is written, *Ye shall discern between him that serveth God, and him that serveth him not;*

not; and *Paul* and *Peter* wrote to the Elect: So these Teachers who know not the Elect, and yet exhort all their hearers to believe and lay hold on Christ, their preaching is in vain; for if God hath but intended a certain number to be saved, and the rest to be condemned, then they set their Hearers on work in vain, and many to expect that which they are never like to have: So these people are in a miserable state. And note, that these Priests though they take sums of money and tythes of their Hearers in many parishes in the Nation, yet they know not who are elected among them, according to this mans words.

Pr. *That the Sword of the Spirit is ineffectual without the Letter.*

Ans. The Sword of the Spirit is the Word of God, which was effectual before the Letter was, to *Enoch*, to *Isaac*, to *Jacob*, to *Abraham*, and others; and from the Word was the Letter given forth, and the Letter is not effectual without it.

Pr. *That there was no Scripture written, but what is extant, and in the Bible.*

Ans. Yes, against that shall the Scripture bear witness, the Book of *Nathan* the prophet, the Book of *Ahijah*, the Book of *Idde*, 2 *Chron.*9.29. the Book of *Shemaia*, 2 *Chron.*20.15. the Book of *Gad*, 1 *Chron.*29.29. the Book of *Jehu*, 2 *Chron.*34. the Book of *Jasher*, 2 *Sam.*1.18. the propheſie of *Enoch*, *Jude* 2. one Epistle of the *Corinthians*, 1 *Cor.*5.9. one Epistle to the *Ephesians*, *Eph.*3.3. one Epistle to the *Laodiceans*, *Col.*4. All these Scriptures were given forth from the same spirit, and to the same end and use as those are which are bound up in the Scriptures, although these be left out.

Pr. *That there was no Scripture nor Writings appointed of God to be a Rule of Faith and Manners, but what is bound up in the Bible.*

Ans. Those Scriptures which are not bound up in the Bible, were given forth from the same spirit, and by the motion of the Holy Ghost, and so for the same ends and uses that the other Scripture was given forth for; and as he appointed the one, so the other.

Pr. *That the Letter doth antecede and go before the spirit in all that walk in the spirit.*

Ans. This is false, for the spirit did antecede the Letter in all that walked in the spirit, who gave forth the Letter from the spirit.

Pr. *That the works of Christ in some respect are not perfect.*

Anſ. That is falſe, for *every gift of God is perfect*; and every work of Chriſt is perfect in all his children; but that ſpirit in thee which is fallible, makes nothing perfect, and therefore judgeth all things, yea Chriſt and his Works to be fallible and deceivable, like it ſelf.

Pr. *That the Law requires more ſtrict and exact obedience than the Goſpel.*

Anſ. Nay; The Law ſaith, *Thou ſhalt not commit adultery*; but the Goſpel ſaith, *Thou ſhalt not luſt*: The Law ſaith, *Thou ſhalt not kill*; but the Goſpel ſaith, *Thou ſhalt not be angry*. The Law ſaith, *Thou ſhalt not forſwear thy ſelf*; but the Goſpel ſaith, *Swear not at all*, Matth. 5. And ſo the Goſpel requires more exact obedience then the Law, contrary to this affirmation.

Pr. *That God choſe a Devil to be one of his Miniſters, in chuſing* Judas; and his proof for it is this, *That the Divine Nature did not ſee it good to communicate the knowledge of all things unto the humane nature; and therefore though he was a Devil when he choſe him, yet he knew it not.*

Anſ. This is a charging of Chriſt with ignorance, contrary unto *John* 2. 24. 25. which ſaith, *That Jeſus did not commit himſelf unto them, becauſe he knew all men, and needed not that any ſhould teſtifie of man, for he knew what was in man*: And though *Judas* by tranſgreſſion became a Devil, and the Devil abode not in the Truth, doth it therefore follow that he was never in the truth? But Chriſt ſpeaks of him, and to him, as well as to the reſt, that they had power to caſt out unclean ſpirits, *Matth.* 10. 1. and that the Spirit of the Father ſpoke in them, *Matth.* 10. 20. So that there was no difference while the Spirit of the Father led him and taught, till the Devil entered into his heart to betray that Lord of Life. So that is a falſe charge to ſay, That Chriſt ſent out a Devil to miniſter the Goſpel.

Pr. *That the Spirit of God may accompany a Miniſtry, and the Miniſter not have the Spirit.*

Anſ. This is another Doctrine than ever the Prophets or Apoſtles preached; for I never read in the Scripture, that ever any did miniſter for God, which had not the Spirit, or that ever any was converted unto God by ſuch a Miniſter as had not the Spirit: Therefore prove this aſſertion to the people,

people, where, or when the Spirit of God did accompany that Miniſtry, when the Miniſter had not the Spirit; ſo that thou maiſt as well, as thou haſt ſaid, not pretend unto any infallibility (nor unto any truth in thy miniſtry) for if thou didſt, people would ſee that thou didſt pretend unto that which thou art farfrom: So that if thou wouldſt not pretend to miniſter neither, no more than to have the Spirit, it were better for thee.

Pr. *That the power that went forth in the Apoſtles Miniſtry, was in God, and not in them; but as they have it communicated to them by the exerciſe of Faith.*

Anſ. Here thou haſt confounded thy ſelf; for if they had it communicated to them by their exerciſe of Faith, then it was in them; for the exerciſe of Faith is within, in the pure Conſcience; and ſo the power was in them, from which they miniſtred, and they did not abuſe their power, but from the power miniſtred forth their gift as they had received it.

Thomas Ramſay ſaid, That we preach a Doctrine of Devils, in ſaying that men may be free from ſin in this life.

Anſ. Then the Apoſtle *Paul* preached a Doctrine of Devils: For he ſaid, *Rom.* 6 2. *How ſhall we that are dead to ſin, live any longer therein?* And in the *7th.* verſe ſaith, *He that is dead, is free from ſin.* And in the 18*th* verſe he ſaith to the Believers, being then made free from ſin, *Ye became the ſervants of righteouſneſs*; & in ver. 22. he again tells them, That *now being made free from ſin, and become ſervants to God, you have your fruits unto holineſs, and the end everlaſting life*: And this was ſpoken to the *Romans* while they were in this life, and it was not a Doctrine of Devils, but the Doctrine of the Goſpel; and Chriſt preached the Doctrine of perfection in this life, *Matth.* 5.48. ſaying, *Be ye perfect as your Father which is in Heaven is perfect*; and alſo it is written, *Be ye holy, for I am holy*, 1 Pet. 1. 16. And this is not a doctrine of Devils, but of Chriſt the Son of God; and *Paul* preached Wiſdom among thoſe that were perfect; 1 *Cor.* 2 6. and *David* preached the Doctrine of perfection in this life, ſaying, *Mark the perfect man, and behold the upright, for the end of that man is peace*, Pſal. 37. 37. Now *David* did not bid them mark ſuch a man as there was not: So the Doctrine of perfection is that Doctrine which both the Prophets, Chriſt and

Apoſtles

Apoſtles preached, and ſo not the Doctrine of Devils, if we preach the ſame; but all thoſe that preach up ſin, and that men muſt live in it, and that they cannot be free from it while upon earth, theſe are Meſſengers of Satan, and preach the Doctrine of Devils, and people need not that doctrine; for they are willing enough to live in ſin, without having it preached up, and being ſtrengthened in it; and that makes them ſo willing to pay the Prieſts ſuch Wages, for calling the proud happy; and thoſe that work wickedneſs, Saints and juſtified perſons; for without ſuch Wages not a prieſt in *England* would preach peace to them in their ſins, but they would all be ſilent; for if people come once to know Chriſt their Teacher, and he in them the hope of glory, who ſaves his people from their ſins, then no man wil buy their merchandize any more, but wil come all to hear and learn of the Father, and come to witneſs his Covenant and his Teachings, and ſhall not need that one teach another, ſaying, *Know the Lord, for all ſhall know him from the leaſt to the greateſt*, *Heb.* 8.11. And this ſhall all come to witneſs that come to be tranſlated into the Kingdom of the dear Son of God; and then ſhall they come to witneſs his Words who is the Lord from Heaven, who ſaith, *Be ye perfect as your Father which is in Heaven is perfect*; *and be ye holy, for I am holy.* And this is the voice from Heaven,

THE

The real Cause of the Nations Bondage and Slavery, here demonstrated; and the way of their freedom from their sore and hard Bondage, asserted.

Presented unto the Parliament of the Common-wealth *of* England, *who have a Power and Opportunity put into their hands to do good (and to fulfil the expected ends of many) if they improve it.*

From one that hath seen the corruption which bondageth the whole Creation, *and that waits for the redemption of the creature from under it.* R. H.

I will restore thy Judges as at the first, and thy Counsellors as at the beginning; afterwards thou shalt be called the City of Righteousness, the faithful City, *Isa.*1,26. (*Not before.*)

When this is fulfilled in England, it shall be truly called a free Nation or Commonwealth. (Not before.)

THere hath been a time when the prudent hath kept silence; but now Wisdom hath opened her mouth, and will be justified of all her children; for the Lord is reviving the spirit that hath been imprisoned, and taking the yoke from off the Disciples necks, and is going on in the Name of his Power to make his creature a free creature, and his people a free people, and the Nation that serves him, and obeys his Law, a free Nation; and the thunderings of his power is gone forth, and his Light is risen to discover and destroy that which hath deceived the Nations, and to give a discerning unto all, of their freedom from

from their bondage, and in what it ſtands; and that is to be caſt out which gendereth to the bondage of the Soul, Spirit or Conſcience, in any exerciſe of Worſhip or obedience unto God, which ſprings from the meaſure of his own life, which muſt not be hindered or quenched by any Law, Power or pretence whatſoever. Therefore from the free Spirit of Life and Liberty in Chriſt Jeſus, this is proclaimed to the whole Nation, and the Nations round about, to take off their bondage, and to take away their reproach, which hath lain upon them for want of the life of Chriſt, which is now riſen to do its own work, and perfect its own praiſe, and to deliver its own Seed, whereſoever it hath been in captivity; the power of life muſt deliver it from all that which cauſeth ſhame and reproach, which is the iniquity and tranſgreſſion of the Life of Chriſt, which is the original cauſe of bondage to every Nation, which the Lord hath promiſed to take away in one day, *Zac.* 3 9. And his Work and Power ſhall be known by its fruit, *which is to take away their ſin*, *Iſa.* 27.9. One great yoke of bondage which is upon the Subjects and *Seed* of God in this Nation and others, is that Miniſtry which is not free, neither will miniſter without money, and the people are not free to hear them; yet a yoke of bondage is laid upon them to pay them; and this iniquity is eſtabliſhed by a Law: So here is neither free preaching, nor free hearing, unto which the free Spirit raiſed up in this Nation, declareth thus:

That every one that will miniſter, muſt do it freely, and as of the ability which God giveth him, and as the Oracle of God, and that no profeſſion of people may maintain anothers Miniſter, but that there may be a free preaching, and a free hearing among all people, that ſo it may be a free Nation; and they that will have Teachers according to their own luſts and judgements, they to maintain them; and that there may never any ſuch iniquity be eſtabliſhed by a Law, as for one ſort of people to maintain anothers Miniſter; for this hath cauſed heart-burnings, envy and ſtrife, inſomuch that little Juſtice could be done for the Nation, by reaſon of the cry of complainers and oppreſſors, as at every Parliament, every high Court, every Aſſizes and Seſſions, and petty Courts, there hath ſome (pretended) Miniſter or other been preſenting Addreſſes, Petitions or Com-

Complaints, and ſo have ſtopt the juſt and lawful proceedings of the affairs of the Nation; which interruption may eaſily be prevented, and the Courts of Juſtice freed from ſuch brawling and unreaſonable complaints, which hath been more interruption to Juſtice, than any thing in the Nation beſides, and hath more hindered the peoples deliverance from being a free people and a free Nation, than any thing in the Nation beſides. So let every form and profeſſion of Religion maintain their own Miniſter, and maintain their poor which are crying at their Meeting-houſe doors, and in the Streets, in the Name of their God, for ſome relief; that ſo there may not be a beggar in *England*; for herein the Chriſtians in name, are become even a reproach among the Heathens, to ſee their own fleſh ſtand naked and uncovered in the ſtreets and Steeple-houſe doors, and at their doors, and they turn their ears from the poor, and forget God, and loſes the bowels of compaſſion, and are not merciful as the Father which is in Heaven is merciful; and ſo walks not according to the Scriptures, but is a diſgrace to Religion, and even a reproach among the Heathen. So let no more the cry of the Prieſts nor of the poor be heard in our Land, the one crying for Laws to perſecute and receive money of thoſe who they preach not unto, which receives no teaching from them; which cry is intolerable to be heard or ſuffered in a free Common-wealth: And the other for want of the creatures of God, when as others ſpend the creatures of God upon their luſts exceſſively; and ſo the Creation is out of order. But thoſe that are come into the Goſpel-Miniſtration, and to be taught of the Lord, and have received Chriſt Jeſus the Lord, and walk in him, it is not ſo amongſt us; for the creatures of *God* are not ſpent upon the luſt, nor deſtroyed; neither is there a beggar amongſt us, who are truly of us in the obedience of truth; ſo that we do not deſire that any people or profeſſion in the Nation ſhould maintain our poor; for they are our own fleſh without reſpect of perſons; for if any of us have of this Worlds good, and ſee our Brother ſtand in need, and ſhuts up the bowels of compaſſion from him, the love of *God* doth not dwel in us; neither doth any other maintain thoſe that miniſter unto us the Word and Doctrine; ſo we according to the royal Law of Liberty, deſire to do unto others as we would have them do unto us; and thus to be a free people and a

free Nation. So every form and profession will enjoy their own Minister, till they come to know him unto whom the gatherings of the people must be, *viz.* Christ: So that neither Parliament, Assizes, Sessions nor Courts, will have any thing to do in matter of Religion, but to keep the peace of the Nation; and then he that hath the Word of God, may speak his Word faithfully and freely without interruption, so that the Gospel of God may have its free course, and be glorified; and that great oppression of Tythes (which lies heavy upon the whole Nation, which God raised up his Spirit in the Army once to testifie against) may be taken away, that what was then pretended, may be now fulfilled, and the people eased of their oppressions, which they have long felt the burthen of, and groaned under, that so (as a free people) they may be delivered from that bondage, and the Law may be disannulled by which that bondage is imposed upon them. So this will beget love in the Nation, and all persecution, cruelty and bitterness will cease, and every one may freely and quietly enjoy the fruit of his own labor; then with much freedom & chearfulness wil every one minister of his substance unto all necessary uses, knowing that the earth and the fulness of it is the Lords: And when this universal love and free Spirit is begotten among people, then wil righteousness establish the Nation, and that will be brought forth which many sincere hearts and tender consciences hath waited for several years, and many have been even almost weary and faint in their minds in waiting for that which they once had a lively sight of, and hopes to enjoy in the Lord's promise of Liberty and Freedom, opened in their understandings ten years since, insomuch that some have been ready to tempt God, and say that he was slack concerning his promise; and some for want of long patience have left off expecting that which they once believed & hoped for; but God is reviving the hopes of the contrite ones, & in them that had said there was no hope in them, is he renewing strength to believe that God will give Judges as at the first, and Counsellors as at the beginning; the Judges at the first were not to judge for gifts nor for rewards, nor the Priests were not to preach for hire, nor the Prophets were not to divine for money, but the Judges did minister justice freely between man and man, and the Priests did minister the Law

freely

freely, *which was added upon all transgression*: So in those days there were no Priests that troubled the Courts, Judges nor Counsellors with Addresses, Petitions or Complaints for maintenance, no suing at the Law, no imprisoning mens persons for Wages, nor no spoiling of mens goods, and there was not such delays in executing judgment upon transgressors, as is now; for the Judges sate in the gate, and executed judgement speedily upon the offendors, and cleansed the Land of evil-doers, and so every one was to wait on his Ministry which he had received from the Lord, and are to do so now, if they do it unto the Lord: He that judgeth for God, is not to respect any mans person in judgment; and he that hath the Word of the Kingdom, is to minister it freely, and then the people wil minister their carnal things freely to every one that hath need, so that whereas even from the Priest to the people, all have been given to covetousnes, strife and debate, every one now will be given to love and freeness one to another; for he that hath spiritual things, wil minister them freely, and he that hath carnal things will minister them freely; and so will all come from under the execution of the Law, and from all strife and contention.

Another great oppression wherein iniquity is upheld by a Law, is in the Ministration of the Law between man and man, it not being done freely, so not as in the beginning.

HE that doth minister the Law, let him do it freely for the Lord, and for righteousnes sake; and let him be as one of the Judges in the beginning, and as one of the Counsellors, whose eyes were not blinded with gifts and rewards; and so it will come to be a free Nation, and then every man will not seek his own, but every one anothers good; and then will pure love spring up to one another, and one will seek to preserve and save another, and not devour and destroy one another about earthly things, as now they do, so Christ's Spirit will be found among all sorts of people, Ministers of the Law, Ministers of the Gospel, and Subjects of the Nation, which were to save mens lives, not to destroy them; and then the Scriptures which cannot be broken, wil be fulfilled, and peace wil be extended as a River, and righteousnesse as a mighty Stream.

For it is this spirit which I have mentioned in Lawyers and Priests, which did not minister freely, but for covetous ends hath made merchandize of peoples souls and estates, that hath broken the peace of this Nation, as many hath had a deep experience; even when the Army was in its first purity and zeal for God and his Truth, that Spirit did creep into their Counsels, and corrupted them, and did creep into Parliaments, and corrupted them; and when there was any appearance of a Monarchy or Government arising in the Nation, that spirit crept into every high Court, and corrupted it; so that whole Nations are corrupted with that spirit; so that till that spirit be purged out, there is not like to be a free Nation, or a free people: For it was that Spirit which brought *Israel* into bondage, which was once a free Nation, and not in bondage to any man, while the Judges judged freely, and the Priests preached freely, and the Prophets prophesied freely without money, or without price; then was *Israel* a free Nation, and a free people, and the glory of all Nations: But when the Judges judged for gifts and rewards, and the Priests preached for hire, and the Prophets divined for money, then they became as corrupt as the Nations of the Gentiles round about them, and then they came into bondage and captivity, and then prophaneness went forth from the Priests into all the Earth, as it doth from those in *England*, which are in the same state. Now see that sin and covetousness is a reproach to any people, as *Solomon* saith, Prov. 14.22. and it is that which brings them into bondage from being a free people. Now if none may minister the Law, but those that do it freely as unto the Lord, and as his Ministers, then that covetous self-seeking spirit will be purged out in Judges, Counsellors, Lawyers, Attorneys and Solicitors, which would devour the Creation to spend upon their own lusts, that seek for great places to enrich themselves, and destroy others; so that Equity, Law and Justice is lost, and the free ministration of it in this Nation; so that in many cases a man had better suffer himself to be defrauded, then to seek to the Law for Justice, the administration of it is become so corrupt; and the Law is so perverted by them, that a man is not suffered to plead his own cause, but is forced to hire a Lawyer or an Attorney, and men are not suffered to bear a true and faithful witness, nor to have the truth and

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juſtneſs of their cauſe confirmed by the mouth of two or three Witneſſes without ſwearing; and ſo people are ſtill ſtept in bondage by deceit and oppreſſion, from having the liberty of their pure conſciences; and ſo neither Law, Judges nor Counſellors are now as at the beginning, nor ſuch as ought to be in a free Commonwealth.

Now whereas in your late proceedings it is ordered & granted, *that every one ſhall have their free liberty, firſt as an Engliſh man, ſecondly as a Chriſtian*: Which liberty hitherto we have not enjoyed; for as Engliſh men we have not had our juſt liberty in the Nation; firſt, as concerning the Law; ſecondly, as concerning the worſhip of God; for in this our own Nation, & in our own Counties, where we have been wel known (& alſo juſt and true, & of good report, and no evil juſtly laid to our charge) have we been ſhamefully abuſed, whipped, ſtoned, priſoned, and both our bodies & goods ſpoiled, accounted as vagrants, and not permitted as Engliſh men, to have the liberty of the Law, becauſe we as Chriſtians, could not tranſgreſs the commandment of Chriſt, which ſaith, *Swear not at all*: So that if we may have our liberty as Engliſh men, then not to be perſecuted in our own country as vagrants, where we are known to be no ſuch perſons: And from hence let a true teſtimony in yea or nay, be taken in our Law without an oath; for he that can take liberty to ſwear, & ſo to break Chriſt's command, wil take liberty to lye alſo. And *2dly*, If we may enjoy our liberty as Chriſtians, then we are not to be forced by a law to maintain the Antichriſtian Miniſters, nor to be forced to ſwear contrary to Chriſt's command; and alſo that Act and Law is to be aboliſhed, which is to perſecute any for travelling on the firſt day of the Week; yea, when many on that day hath but travelled to the Worſhip of God, hath been impriſoned, and ſome their horſes taken from them, & never yet had them again; and this is contrary to the Chriſtians liberty; for the Chriſtians, and the diſciples of Chriſt in the primitive times, travelled upon that day; and Chriſt himſelf travelled upon that day, as you may read in *Luke* 24.15. where two of the diſciples travelled from *Jeruſalem* to a village called *Emaus* (and Chriſt being riſen from the dead, travelled with them (which was from *Jeruſalem* about 6 furlongs, and that ſame day they travelled back again from *Emaus* to *Jeruſalem*, verſe 33. which in all is about 15. miles; and if they had travelled other 15. miles more,

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it was but the Christians liberty, and no Law to the contrary: So let that be repealed which binds and limits us from using the Christians liberty, and for walking as they walked.

And let not any Magistrate be encouraged by you to act any cruelty or persecution from his will, upon any for the exercise of their consciences in the fear of God, in obedience to his will; for the day of your tryal is come, and the day which wil make all things manifest, and every work of what sort it is.

An opportunity hath been put into the hands of many, to act for God, who had no heart to improve it, but have improved their own interest for their own ambition, and God hath made them a reproach and a by-word among the people, who have sought their own, and not anothers good, and have abused the power put into their hands: Therefore you that have not yet lost your day nor time, redeem it, lest the Lord cast you by also, as not fit to do his Work, as he hath done others.

AN

An Answer to a Declaration put forth by the general consent of the People called Anabaptists, in and about the City of LONDON.

FRiends called *Anabaptists*, whereas you say, *You are misrepresented to the Nation*;

1. *As such as are opposite to Magistracy.*

2. *As such as would destroy the publick Ministry of the Nation, who differ from you in some things about Religion.*

3. *That you do countenance the People called* Quakers *in their irregular practice.*

4. *That you endeavour a Toleration of all miscarriages in things Ecclesiastical and Civil, under pretence of Liberty of Conscience.*

5. *That ye design to murder and destroy those that differ from you in matters of* Religion, *thereby endeavouring to make you odious to some people fearing God, and also to incense the rude multitude against you, to provoke them (if possible) to destroy you, &c.*

Unto the first of which you say, *Though we cannot answer in justification of every individual person that is of our profession in matters of* Religion, *yet we can say this, and prove it to all the world, that it hath been our profession, and is our real practise to be obedient to Magistracy in all things Civil, and willing to live peaceably under whatever Government is, or shall be established in this* Nation: *For we do believe and declare Magistracy to be an Ordinance of God, and ought to be obeyed in all lawful things.*

Ans. For you to give up your selves willingly and peaceably into whatsoever Government is, or shall be established in this Nation, without any limitation, and to submit unto any Power or Magistracy that doth or shall rule, as the Ordinance of God, without any

any limitation or qualification, is far below that Spirit which was once in some of you in that profession; for you have told of having the Laws regulated according to the Scriptures, and of having Judges as at the first, and Counsellors as at the beginning; and then not to submit to what Government soever, but that which is according to Equity and Justice. And what do you bear Arms, or fight for, if not for a Government according to truth, and that Righteousnes may establish the Nation? Some have judged this to be the very Design and End of the War and Controversie against many that were Governors and Magistrates, and were by some called *the Ordinance of God*, and the *higher Power*: And if now you resolve to live peaceably, and submit to whatever Government shall be established, then your Fighting is at an end: And if any shall come in, and establish Popery, and govern by tyranny, you have begged pardon by promising willingly to submit and live peaceably under it as the Ordinance of God. And if *Jeroboam* come to reign, and set up Calves to worship, and cause the people to sin, yet you will submit and live peaceably and quietly under it, accounting it the Ordinance of God. And if a *Pharoah* come to rule, he that bears rule must be counted a Magistrate, and a Magistracy must be accounted the Ordinance of God by you, and peaceably submitted unto; and whatsoever Government they set up by their Act, wil be accounted lawful things, and you must submit to them, else you have proved your selves all lyars; but some did judge that ye had been of another spirit.

To the second you say, *As for the publick Ministry of the Nation, who differ from us in the matter of baptizing Infants, and some things in Church-Government, we are so far from endeavouring to destroy them, that we judge they ought to have the liberty of their consciences therein; and that it is our duty to stand by them and preserve them (so much as in us lies) from all injury and violence.*

Ans. It seems then that there is not so much difference betwixt them and you, as will make them Antichristian, and you Christian; and there is a near compliance, when as it is your duty to stand by them and preserve them while they are baptizing Infants: But can you stand by them and preserve them, and not tell them that it is Antichristian, or contrary to the Scriptures? And do you think that they will do as much for you, as to stand by you while you are plunging your Members in the water? And although you

do

do so as you say; is not this contradiction to your selves in what you say in the same Paper? For do you not say, That *you will not tolerate any miscarriages in things Civil or Religious?* And whether is not this a miscarriage in things religious, to baptize Infants? And whether do you not tolerate this miscarriage in them, while you stand by to preserve them in it (as you say) from injury and violence? But who doth offer any violence to them which are their guard against? but the Priests will hardly believe you; and if they ever have power, that will not pardon you for so saying; and therefore you had better have been silent, than have shewed your weakness and ignorance for nothing.

To the third you say, *Concerning the people called* Quakers, *it is well known unto all (that are not wilfully ignorant) there are none more opposite to their irregular practices than we are; nor are there any that they have expresst more contradiction to in matters of Religion, than against us, though their provocation therein, hath not put us in the least on a desire of depriving them of their just liberty, while they live morally honest and peaceable in the Nation.*

Ans. Is not this secret smiting without a cause? What irregular practice is that which you accuse them of, and wil not mention? is this honestly done? What, are they worse than the Episcopal Priests you mention to them, wherein they differ from you? and why not to the *Quakers*? Is it enough for any man to believe that they are irregular, because you say so without any proof? Or dare you not mention wherein you judge it so, lest they should disprove you? But you say, there is not any they have expressed more contradiction to, in matters of Religion, than against you. *Answ.* That is false; for they have more contradicted the common Priests of the Nation, as their Books and sufferings will witness, although they have according to truth contradicted you, and also have more of your contradictions and confusions to declare concerning you, which are not yet published: But what do you account their irregular practice? Is it because their yea is yea, and their nay is nay in all their communications (and yours not so?) Or is it because they cannot swear at all? Or is it because they cannot have any mans person in admiration because of advantage, or because they cannot respect the person of the

rich, nor honor the person of the mighty? Is it because they do unto others as they would have others to do unto them? Or because they speak the truth every one to his Neighbour, without partiality or hypocrisie? Or is it any thing relating to these things above-named? If not, in your next mention in what, or else the wise in heart wil judge you to sprak onely from your imaginary conceit. But what is your end in so secret smiting them? Do you think to excuse your selves by accusing them? And who is it that doth charge you in countenancing the *Quakers* in their practices either regular or irregular? I know none that hath any ground so to charge you: But to men of understanding who can see beyond words, you rather appear to be begging a pardon of the *Episcopal* and *Presbyter*, and the vvild Boys and Apprentices of *London*, by accusing the *Quakers*, as hereafter will appear; and that fearfulness and unbelieving is entred into your hearts, and so your spirits are betrayed into a slavish fear; but if ever you be accepted or owned of God, you must own that for your strength which the *Quakers* live in; and if ever any rule for God in this Nation, they must own that Light, Life and Spirit which they are guided by, and then they will not despise, but have unity with the *Quakers*.

To the fourth you say, *Whereas we are further charged with endeavouring an universal Toleration of all miscarriages both in things Religious and Civil, under pretence of Liberty of Conscience; it is in both respects notoriously false. And we do before the Lord that shall judge both quick and dead, yea before Angels and Men, declare our utter detestation of such a Toleration; for in matters Civil we desire there may not be the least toleration of miscarriage in any, much less in our selves. Nor do we desire in matters of Religion, that Popery should be tolerated, the blood of many thousands of the People of God having been barbarously shed by the Professors thereof; or any person tolerated that worship a false God, nor any that speak contemptuously and reproachfully of our Lord Jesus Christ, nor any that deny the holy Scriptures contained in the Books of the Old and New-Testament, to be the Word of God; and yet we are not against tolerating of Episcopacy, Presbyter, or any stinted form, provided they do not compel any others to a compliance therewith, or a conformity thereunto. For whatever Composers of any form of Worship, may possibly err, it is derogating from God and his holy Word,*

and

and injurious to men to compel any to the practice thereof.

Anſ. What confuſion is here, and contradiction both to your ſelves, and to the example of Chriſt? As to Religion, you wil not tolerate Popery, becauſe the blood of many of the people of God have been barbarouſly ſhed by the profeſſors thereof; neither wil you have any perſons tolerated that worſhip a falſe God; nor any that ſpeak contemptuouſly and reproachfully of the Lord Jeſus Chriſt; nor any that deny the holy Scriptures contained in the Books of the Old & New-Teſtament, to be the Word of God. And yet you are not againſt tolerating of Epiſcopacy, Presbytery, or any ſtinted form: Why wil you not tolerate Popery as well as Epiſcopacy? Have not the profeſſors of Epiſcopacy murthered and ſlain, and do labour to murther and ſlay the people of God, as well as the Papiſts? And why will you tolerate the Common-Prayer among the Epiſcopacy, and not the Maſs-Book among the Papiſts, ſeeing that the Maſs was the ſubſtance out of which the Common-prayer was extracted? Here is nothing but partiality, to tolerate one thing and not another of the ſame kind: And why will you not tolerate the perſons of thoſe that worſhip a falſe God, nor the perſons of thoſe that deny the Scriptures to be the Word of God, nor the perſons of thoſe that ſpeak contemptuouſly and reproachfully of the Lord Jeſus Chriſt?

Anſ. If you will not tolerate their perſons, then you will murther or deſtroy their perſons; and herein you have proved the accuſation againſt you to be true, that you have a deſign to murther and deſtroy thoſe that differ from you in matters of Religion: As for inſtance, thoſe that worſhip a falſe God, they differ from you in matters of Religion, and you will not have any of their perſons tolerated, and their perſons muſt be deſtroyed for differing from you in matters of Religion. And they that deny the Scriptures (that is, the Writings) to be the Word of God, (that is, to be Chriſt, whoſe Name is called the Word of God) you will not tolerate their perſons, then you will deſtroy them, becauſe they differ from you in matters of Religion. And thoſe that ſpeak reproachfully of Jeſus Chriſt, you wil not tolerate their perſons, then you wll deſtroy their perſons becauſe they differ from you in matters of Religion.

and thus having contradicted your ſelves, you have alſo contradicted the example of Chriſt; for he came among thoſe that worſhipped falſe Gods, even ſtocks and ſtones, and graven Images, the Works of mens hands; and he was not againſt tolerating their perſons, neither came he to deſtroy mens lives becauſe of ſuch things, but had a Goſpel to preach unto them, whereby they might learn to know the Living God, and turn from dumb Idols, and thoſe that ſpeak reproachfully againſt him, and ſaid he had a Devil; yet he was not againſt tolerating their perſons, but preached the Kingdom of God to them, and did bid them ſeek it, and the righteouſneſs thereof; and told them that the Kingdom of God was within them; and he was among ſuch as denied that there was a God, or Chriſt, or Reſurrection, Angel or Spirit; and this is more than to deny the Scriptures to be the Word of God, which indeed is words, and not the Word. And Chriſt was not againſt tolerating of any of the perſons, as you have expreſſed your ſelves to be, and ſo ſhewed forth a murthering Spirit: But ſeeing that you will not have any perſon tolerated that worſhips a falſe God, what muſt be done with their perſons? But what difference is there (in the ground or cauſe of toleration) between thoſe that worſhip a falſe god, or they which worſhip the true God in a falſe way? And if the perſons of neither of thoſe ſhould be tolerated, then the toleration would but reach a little compaſs But who muſt be Judge of that blaſphemy, contempt or reproach ſpoken againſt the Lord Jeſus Chriſt? Was it not blaſphemy in the Apoſtles days for one to ſay he was a *Jew*, and was not? *Rev.* 2. *v.* 9. And is it not as great blaſphemy now to ſay that he is a Chriſtian or a Believer, that is not? And muſt not any perſon be tolerated that ſpeak ſuch words? And muſt not ſuch a perſon be tolerated that denies the Scriptures to be the Word of God? Then it appears they muſt not be tolerated that ſay, *In the beginning was the Word*, as *John* 1. 4. Nor that ſay that Chriſt is the Word, and that the Scriptures are they which teſtifie of him, as *John* 5. And if we ſearch out your toleration to the bottom, it will be reduced into this compaſs, That none ſhall be tolerated but thoſe that ſay as you ſay, and profeſs what you profeſs; and you among your ſelves are as a Kingdom divided,

that

that cannot ſtand; and you are not they vvhich are fit to Rule in the Nation to preſcribe Liberty, nor give toleration; but if you had been of Chriſt's Spirit, you would have profeſſed Toleration, and not Deſtruction unto all perſons in matters of Religion; and then they that have the Goſpel of Chriſt, may miniſter it freely among thoſe that vvorſhip a falſe god, and among thoſe that worſhip the true God ignorantly, and miniſter it among the Papiſts, Epiſcopal and Presbyterie, Heathens, Turks and Pagans, which are all out of the way, and ſo to convince the gain-ſayers, ſo that all the wicked impoſitions, cruelty, perſecution and killing one another about Religion, would ceaſe, and then the Goſpel of peace which is the power of God, would rule over deceit; and Truth and Righteouſneſſe would encreaſe and ſpread over the Nations; but you have appeared to be of a ſpirit of Confuſion and Contradiction; for vvhen you have ſpoken againſt tolerating the perſons before mentioned, yet you ſay (in contradiction to it) you are not againſt tolerating Epiſcopacy, Presbyterie, or any ſtinted Form, provided they do not compel any others to a compliance therewith, or conformity thereunto, *&c.* Now conſider, and let even your own fooliſhneſs correct you: Is not the Papiſts (which ye have excepted againſt) a ſtinted Form? And are not thoſe that vvorſhip a falſe god, a ſtinted Form? And are not the *Sadduces* that deny that there is either God, Chriſt, Angel, Reſurrection or Spirit, a ſtinted Form? And is not the Jews a ſtinted Form, although they ſpeak contemptuouſly of the Lord Jeſus Chriſt, which before you have ſaid you will not tolerate their perſons, becauſe they ſpeak contemptuouſly of the Lord Jeſus Chriſt; and now you ſay you wil tolerate, becauſe they are a ſtinted Form: How muſt the Jews be converted who have ſpoken contemptuouſly and reproachfully of the Lord Jeſus Chriſt, calling him a Deceiver, a Blaſphemer, and that he had a Devil, ſeeing you will not tolerate their perſons until they be converted? And how ſhall the Heathens that worſhip falſe gods, be converted, ſeeing their perſons muſt not be tolerated? And what muſt be done with thoſe many hundreds of Congregations in *England* which worſhip God in the Spirit, and yet do deny the Scriptures (as Words and Writings) of the Old

and

and New-Testament to be the Word of God, but do confesse them to be a Testimony of the Word, and of him who is the beginning and end of the words, in whom, and by whom they all come to be fulfilled to the Saints: What must their persons be done with, seeing they must not be tolerated? But you may say, *That those things was spoken in your haste, or at least in your fear, whereby you were surprized in the Uproar of the rude Boys and Apprentices of London*: But a little fear entering into the Hypocrisie, doth try your spirits, and cause you to bring forth the intents of your hearts, as in your paper is manifest.

To the last you say, *Forasmuch as we are charged to murder and destroy those that differ from us in matters of Religion, We do not only abhor and detest it as a cursed practice, but we hope we have approved our selves both in this City and the Nation, to the contrary; notwithstanding the great provocation of some who have endeavoured our ruine. For that we desire is, just liberty to men as men; that every man may be preserved in his own just rights; and that Christians may be preserved as Christians, though of different apprehensions in some things of Religion; in the prosecution whereof, our lives shall not be dear unto us, when we are thereunto lawfully called. The designs of our adversaries in these calumnies, are to mis-represent us to some people fearing God, and also to incense the rude Multitude against us, purposely to provoke them (if possible) to destroy us.*

Ans. In what you have before expressed, you have more given than taken away the occasion of this Charge against you, by your instancing the not tolerating of such persons before-mentioned; for if you did (as you say) *desire the just liberty of men as men*, then every man without respect to Apprehensions, Perswasions or Worships, as a man and person, should be tolerated, that those who are Christians, might inform them of the true God, when they worship false gods: And hereby you give great occasion unto those that seek occasion from you, when you with a general consent cry against the tolerating the persons of so many sorts of people about differing from you in Religion. And as for some of them whom ye would accuse as irregular, many by experience can witness, that neither Weapon nor Tongue formed against them, can prosper; and the time may come when you may be glad to be upholden with a little of their strength, and not to reject those whom God hath, doth, and will own for his people in the midst of their Enemies; for God hath made them

even

even as eyes to behold the ſpirits of men, and the changings of their ways, and to give them a reproof in due ſeaſon, when they darken Wiſdom, and confound their matter by words without knowledge, in falſe fears and haſte, when they are out of patience, and out of Faith in God, as the *Baptiſts* here have done; and the fearful and unbelieving cannot accompliſh the righteouſneſs of God, neither will he bring forth his intended Work by them; but ſuch as are of a true Spirit, that look only at the glory of God, and ſetting up of his Truth, who are come to the ſpiritual Weapons, and do not wreſtle with fleſh and blood, but with the powers of darkneſs, and with ſpiritual wickedneſs, and ſuch as are not falſe accuſers of others, but ſeek the good of all men, ſuch will the Lord honor and exalt in his Work, and they ſhall perfect his praiſe.

So Friends, you have been haſty to utter words before the Lord, for which his reproof juſtly comes upon you: Therefore let your words be few, & mind the fear of the Lord God, which is the beginning of wiſdom, and that will ſlay your falſe fears, from which unſavoury and unſound words hath proceeded; for your Religion is vain while your tongue is not bridled, for it is better to be ſtill and keep ſilence, then to utter words from the line of confuſion (that is ſtretched over you) thereby to get a name in the Earth, which Line all people walk in, but thoſe who are led by the Spirit of God to ſpeak words that cannot be condemned; for it is the Spirit of the Lord God and his Power, which muſt ſlay the enmity in you, which is the ground of your prejudice and hard ſpeeches againſt the Lambs of Chriſt, which when that is ſlain within, then thoſe evil fruits of the lips will ceaſe without, and then the fountain of Life will open in you, which brings forth fruits of another nature; and when the fruits of your lips is truth, righteouſneſs and peace, then wil you have fellowſhip with the Father and the Son, and with us who walk in his Light.

A Copy of a Paper sent to the Council of State, in the Year 1659.

LEt every one that will minister the Gospel, do it freely, according to the example of the Apostles, and the Ministers of Christ.

And do not you go about to provide any maintenance for any Ministers of any sort in the Nation; for in that you wil but lay a yoke upon the Disciples necks, and an imposition upon tender Consciences, which cannot do any thing but what they do freely as unto the Lord; and let every one that will preach the Gospel, live of the Gospel, and not upon any setled or State maintenance; for thereby you will but set up another Image, and continue the same oppression of tythes, though under another name, upon the people, and will neither ease nor satisfie the people at all; for the cry of the honest and godly people of this Nation, is, to have a free Ministry, and free maintenance, and are willing freely to maintain those that minister unto them the Word and Doctrine, and are not willing that the Civil Magistrate should meddle with that which relates to spiritual things in this case; and so every sort of people in the Nation, freely maintaining their own Ministry, puts an end unto all troubles, suits, complaints and petitions of that kind, in which the Nation hath long been burdened and troubled with; which with much ease and satisfaction to all people, this way may be ended, and no other way can.

R. H.

A word of Wisdom and Counsel to the Officers and Souldiers of the Army in England, &c.

To weigh and consider before the light and power of their day be shut up in darkness when they cannot Act for God.

THe people of this Commonwealth hath by deep and sad experiences not onely seen the falseness and deceivableness of many fair words and pretences, whereby they have been betrayed of their liberties and freedom, and nothing yet but bondage and slavery is left upon them, but they also through their deep sufferings have learned to know the spirits of men. And though every appearance of a Power that ariseth gets new words and fair pretences, but still in the old spirit: Yet we do perfectly know, that it is the new Spirit of the Lord put in the inward parts, from which men must act for the Lord and for the Liberties of his people, before they be established in righteousness, or enjoy the liberty of their Consciences. And we see that God hath given time and days, which should have been days of liberty and of plenteous redemption: But through mens departing from the leadings of God, and suffering their own wisdom to pervert them, they became days of persecution and cruelty, which for the Elects sake (which suffered in them) was shortned; as for instance;

1 *Oliver Cromwel* in his days made many Vows, Promises, Engagements and Professions for the liberty of tender Consciences, as the honest people of this Nation are not ignorant; and how that at *Dunbar*, he confest unto God in his prayer, *That if the Lord would but deliver him that time, he would take away that great oppression of Tithes*; which when he was delivered, both at that and many other times, and had a prize put into his hand,

yet had no heart to improve it; but contrary to all his prayers, promises and engagements, suffered and tolerated the wicked spirit of persecution, in the murthering Priests and Magistrates to Rule in the Land over tender Consciences, even until violence and blood covered the earth and filled the whole Nation, suffering Laws to be made for *Tythes*, and for persecuting of tender Consciences, and so building again that which he had destroyed, and so made himself a Transgressor; but for the elects sake his dayes were shortened.

2 In the dayes of *R. Cromwell* many of that succeeding Parliament began to declare their sensibleness, how that *O. Cromwel* had betrayed the Nation and its Liberty, and left them in great bondage, debt, persecution and slavery; But how soon they were perverted, and became more bloody and cruel against all that fear God, (the upright in heart are sensible) setting up in themselves that which they declared against in him, and instead of giving liberty and freedom to the Army and to the people of God, they voted down that liberty and freedom which they already had (*viz.*) of meeting together one with another in the fear and worship of God, & so they became cruel as the Ostrich in the Wilderness, and as evening Wolves; but for the Elects sake was their dayes shortened.

3. The long and late Parl. they came up with greater pretences of liberty and freedom, then all that was before them and the people generally applauding of them, by telling them that they were the beginners of setling the Nation in the way of a Common wealth; and did expect they should perfect the peoples Liberty and Freedom outwardly (which by the other Powers they had suffered under) expecting that they should remove those burthens which was laid upon tender Consciences by impositions and cruel sufferings, and in their beginning they seemed to be given up to do the work expected from them, and did publish it in their weekly news to the Nation several times, that it was their real intent to make the Nation a Free Common-wealth, not in name but in Nature, and this was often expressed by them; and indeed they did something more then those that went before them, in setting at Liberty those that were imprisoned because they could not pay *Tythes* to the Priests, and because they could not swear, and because they could not put off their hats to honour

nour pride and ambition, and because they spoke the Truth against the deceits of the Priests, which both the Souldiers and the honest-hearted in the Nation knows how treacherous they have been, and the hinderance of every appearance of God in the Nation; for the chief cause of Gods breaking down, and of bringing into ignominy, shame and reproach those late powers before mentioned, was, the letting in of the Priests spirit and flatteries, as *O. Cromwell*, if alive, would witnesse, or those that are alive may witnesse for him, that he had never been such a covenant-breaker and betrayer of the Nations Liberties, but by letting in that wicked intereſt, which made him a reproach, a by-word, a hissing among the people. And the two late Parliaments, it was their joyning to that betraying intereſt of the Priests, and neglecting of the Nations businesse that brought darkenesse and confusion, and consequently a dissolution upon them: And the last as I said, did something more then the former; But when they began to revive the Committee for plundred Ministers, and did not take notice, nor call any Committee to subdue or punish the plundering Ministers, of which they were informed from divers parts of the Nation, which had feloniously taken away the goods of many an honest innocent man; then did Gods Indignation grow hot against them, and then was it time for them to be dissolved; for they had finished their day, and they had done all that ever they would have done for the Lord; for bonds and violence was in their hearts, but for the Elects sake, which hath alwayes borne a true Testimony against the oppression and cruelty under which the Innocent suffers, was their days shortened.

All those before mentioned had their day from the Lord given them to try and to prove them, and they have been tried and proved.

And now you the Army have your day from the Lord, wherein you will be tried and proved, and you will be more inexcusable if you do not the things pretended, then any that hath been before you; for you see what hath been the cause of the fall; and you see how that through Pride and Ambition, flatteries and fair pretences, the Cause of God, and the Peoples Liberties have been betrayed by those that have sought honour one of another, and not the honour which belongs unto God onely; Therefore if you would have the Lord to honour you, and keep you in renown in the Nation, seek not your selves, but deny your own Lordships

honours and Excellencies, let none cleave unto you by flatteries, in giving you titles in seeming respect and honors, for that will betray you, and lead you from that Innocency by which you should act for the Lord; and as now you have Power, exercise it, in chusing men fearing God, and hating covetousnesse, ambition, pride and honor, that so the Nation may enjoy that Liberty and Freedom which they have long waited for, and suffer none to act that persecution in your names which hath already covered the Nation with blackness and darkness, and hath brought Gods curse upon their proceedings.

One thing is upon me to acquaint you with, which many of you it may be doth not know, which is this, One of the little horns which pushed and persecuted the Lambs of Christ, is springing up again, and begins to be as fierce as ever; For yesterday in the Exchequer at *Westminster*, Judge *Parker* and Judge *Wilde* would not receive a true answer from an honest man, (who is well known for his uprightnesse) against a false Bill exhibited against him by a Priest, unlesse he would give it in upon Oath; and therefore because he could not swear for Conscience sake, but did testifie the Truth from his heart, he was committed Prisoner to the *Fleet*, and several others True and Just men, and Friends to the Common-wealth, was denied the Law, and their answers rejected, because they could not swear; but in whose names and by whose authority they act those things is not yet declared to the Nation: If those Judges act those things in the name and by the authority of the Army, or their late chosen Counsel, let it be openly manifest; and if not, but they did it in their own names, let the Nation know it; For this is worse then the last Parliament, who did set many free who where so imprisoned, and did give Commissions and receive Testimony without swearing, & Judge *Parker* seems to have forgotten that knowledge and fidelity which he had of that people when he went his last circuit in the North, and his so favouring the Priests now, shews that he hath forgotten since he confest that he was Sermon-sick at *Carlisle* this last Summer, when he wished that a *Quaker* had been there, and saw that they had reason to declare against them, &c.

But to us it is no strange thing to see men so apt to change and to betray their own knowledge for filthy lucre sake, while the corruption of the Laws through bribery and deceit is upheld, which

once

once the Souldiers had a clear sight of, and a determination to pull down, and now it is the only day of their tryal to prove themselves, and it is doing of that which you have accused the Parliament for not doing, that must make you manifest; for people will no longer believe words; for your selves know, that the good people of the Nation have made daily complaints and Petitions, & the Officers & Souldiers also, against that general oppression of *Tithes*, & the Parliament hath only given them thanks for their good expressions, and good affections but done nothing, until their thanks did even become loathsom to the people.

Is it not a grievous thing, and intolerable to be born, that innocent and faithful men (who see and deny the Priests deceit) should be forced, whether by Law or Violence, to give them the tenth part of all their labours and increase, and they with that money to buy horse and arms to raise a Rebellion, to murther and destroy those men who deny to give them that which your Law hath caused to be taken from them, and so both the Law and Priesthood is joyned together in oppression of the people!

And the Nation is very sensible that all this while they have but been deceived by promises and fair pretences; Therefore be diligent to improve the light of your day, before the Sun set upon you, and you be shut up in darkness, and the power to do good be taken from you.

London the 24. of the 8. mo. 1659.

A member of his Army, who makes War with the sword of his mouth,
Richard Hubberthorn.

An Answer to the Oath of Allegiance and Supremacie, from the People (called Quakers.

A Copy of which was given to the KING by them upon the 4. day of the 5. Moneth, 1660.

AS

As it was the Disciples Religion, Principle, and Practice, to obey Christs command, as in *Mat.*5.34. *But I say unto you, Swear not at all; neither by Heaven, for it is Gods Throne; nor by the Earth for it is his foot-stool; neither by Jerusalem, for it is the City of the great King; neither shalt thou swear by thy head, for thou canst not make one hair white or black; but let your yea, be yea, and your nay, nay, for whatsoever is more then these cometh of evil*; and this being the Apostles Religion and practice, they preached this doctrine unto others, as it is written, James 5.12. *But above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea, be yea, and your nay, nay, lest you fall into condemnation*; so this is our doctrine, principle and practice, that we cannot swear at all, by any oath, lest we fall into condemnation, and so sin against Christ; and if we do suffer or be persecuted, and imprisoned, because we cannot swear, then it is for our Religion and exercise of our Consciences, and obedience of truth unto our God, in which suffering we shall rather die then sin against him.

And whereas it is required of us to testifie our obedience as Subjects unto *Charles* the second as our lawful King, and own his Supremacie and Government in all just and lawful commands, whereupon an oath of Allegiance and Supremacie is tendred.

As it is our principle, and hath ever been our practice to be obedient Subjects under every Power ordained of God, *and to every ordinance of man* (set up by him) *for the Lords sake, whether unto King as Supream, or unto Governours or any set up in authority by him, who are for the punishment of evil-doers, and for the praise of them that do well*, 1 Pet.2.13,14. and unto such we do freely promise obedience unto all just and lawful commands: And we do own and believe that it is not without, but according to the purpose of the Lord, that he hath this day and power given him as King, head and chief Magistrate over this Nation, that while he hath this day and power, he may rule for God in civil and outward affairs, and matters relating to the outward man and estate, in which all his just and lawful commands we can willingly be subject unto, *not for wrath, but even for conscience sake*, and all commands which are otherwise, whether from him, or any other, we shall willingly and patiently suffer under them what men shall be permitted to impose upon us, and thus we do accept and own

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the King and his Government, as he and it is according to God, and answerable unto him, we are willingly obedient, and in Conscience bound to accept it, and shall yield subjection thereunto; but if otherwise, contrary to God, he rule in tyranny, oppression, injustice, or the like, that we must bear witness against by the spirit of truth, but not by outward opposition, as rebellion, by insurrections, plots, or carnal weapons, to destroy or overthrow, either him or the Government thereby; for that is contrary to our life.

But as for swearing, it being contrary both to Christs command and our Consciences, as we never have, so we never shall swear, neither for, nor against any Man, Power, or Government, but shall be true and faithful to what we promise and profess.

And as concerning the Church of God, and spiritual things relating unto Gods Kingdom, we own onely Jesus Christ as Supream Head, Ruler, and Lawgiver there, according to *James* 4.1. *There is one Lawgiver which is able to save and to destroy*, and as it is written, *Ephes.*1.12. *that God hath given him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all*; and as the Apostles did hold forth him to be the head of the body the Church, *who is the beginning, the first-born from the dead, that in all things he might have the preeminence*, *Col.* 1.18.

And him we do own as head, Ruler and Commander in all matters of Faith, Obedience, and Worship, in things appertaining unto his Kingdom; and he onely is to rule (give laws and order) in the Consciences of men, by his spirit, light, and power; and as he is the author of his people Faith, so he is the defender of it, and them in it; and so to him we give the Dominion, Rule and Government, as Head and Supream over his Church, and not unto man: so in him who is our Life, King, and Lawgiver, we honour all men, and do seek the peace of all men, and not the destruction; and unto this we do acknowledge, and bear witness to, who are members of his body, which is his Church.

London, 23. day
4. Moneth
1660.

Richard Hubberthorne.

George Fox the younger.

Anti-

Antichriſtianiſm reproved, and the Doctrine of Chriſt and his Apoſtles juſtified againſt Swearing.

In Anſwer to John Tombs's ſix Propoſitions for the lanfulneſs of Swearing. All which Propoſitions are both againſt Chriſt and his Apoſtles Doctrine, as is here proved according to the Scriptures: For the ſatisfaction of all tender Conſciences.

Becauſe of Oaths the Land mourns, Hoſ.4
And (as ſaith the Prophet) *every one that ſweareth, ſhall be cut off*, Zach.5.3.

The Epiſtle.

John Tombs,

IS it not a ſhame for thee, who art called a Baptiſt, thus to manifeſt thy ſelf, and divide thy ſelf from thy own people? Haſt thou not taught people to ſwear, firſt one way, and then another? Did ever any of the Apoſtles ſo in the Primitive times? But on the contrary, that people ſhould not ſwear at all. And why doſt thou bring the Scripture that was ſpoken to the Jews, and apply it to the Chriſtians? And why doſt thou bring the Scripture where the Angel ſware, but brings not the Scripture which ſaith, All Angels muſt worſhip the Son who ſaith, Swear not at all? So is not this like Antichriſt, and Anti-Apoſtle, that preaches up that which Chriſt and the Apoſtles denied, as in Mat. 5. James 5. And whereas thou ſaiſt in thy Epiſtle, that thy writing is ſhort and indigeſted; in that thou haſt ſaid truly, for how can they that fear God digeſt it, ſeeing it is ſo contrary unto Chriſt and the Apoſtles

Apoſtles Doctrine? And ſo both thou and it are become an ill ſavour to God and them that love him; but thou ſhalt be rewarded according to thy work. But God hath made thee manifeſt, who hatſt ſo long been hiding thy ſelf under ſo many falſe coverings, but now art diſcovered, that thou ſhouldſt no more deceive the Nation.

R. H.

But on the contrary, from the Scripture it is proved, that the Believers and Chriſtians are not to ſwear at all; Therefore to them that are in Chriſt Jeſus no Oath is lawful.

WE read in the Scriptures of truth, *Matt.* 5. 19. That *whoſoever breaketh the leaſt commandment, and teacheth men ſo*, he *ſhall be leaſt* (or not at all) *in the Kingdom of God.*

But we do find ſome men, eſpecially *John Tombs* breaking the commands of Chriſt, and teaching men ſo, therefore he is guilty of that judgment; but to the firſt propoſition which is this:

That *ſome ſwearing is lawful.*

His proofs are theſe:

That which is not *de toto genere*, in its whole kind evil, may be lawful; but ſwearing is not *de toto genere*, or in its whole kind evil therefore ſome ſwearing may be lawful.

Anſw. This argument is thus diſproved.

To break any of Chriſts commands, or to deny the Apoſtles Doctrine, is *de toto genere*, in its whole kind evil; but to ſwear at all by any Oath is to break the command of Chriſt, and to deny the Apoſtles doctrine, as *Mat.* 5. 35, 36, 37. and *Jam.* 5. 12. Therefore to ſwear at all is not lawful, but evil, according to Chriſt and the Apoſtles Doctrine and in the ſtate of condemnation, *Jam* 5.

Again *John Tombs* concluding that his *major* is manifeſt of it ſelf, goes

To prove this *minor* thus.

That is not wholly evil about the uſe of which ſome Direc-

ons are given by God; but God giveth directions about the use of swearing, as *Jer.* 4.2. And thou shalt swear the Lord liveth in truth and judgment and righteousnes; *ergo.*

Answ. By the same argument may it as well be proved that the Christians and believers in Christ may be circumcised, offer incense, burnt-offerings and sacrifices, because for the use of it God gave some directions, and therefore it is lawful: but as circumcision, incense, burnt-offerings and sacrifices of the Law is ended in Christ, so is the Oaths which was among the Jews in him ended also to the Believers, and by him forbidden: for it was said of old time, Thou shalt swear, and shalt perform thy oath to the Lord; but Christ in the 5. of *Mat.* makes mention of the Jews oath which God gave once directions for, yet saith he, *Swear not at all*; here Christ puts an end not onely to frivolous and vain oaths, but to the true oaths which the Jews was once commanded of God to swear; for these oaths are they which Christs words hath relation to; for he came to end the Jews worships and oaths, who is the oath of God; Christ the truth and righteousnes of God saith, *Swear not at all*, which ends the Jews, which was to swear in truth and righteousnes.

2 *Argument.*

That which is approved by God is lawful; but some swearing is approved by God, *Psal.* 63.11. Every one that sweareth by God shall glory; *ergo.*

Answ. That Scripture *Psal.* 63. 11, saith thus, but the King shall rejoyce in God, every one that sweareth by him shall glory; but the mouth of them that speak lyes shall be stopped. This was spoken of *David* the Anointed of God, who was in that covenant of the Law, wherein he might swear in truth and righteousnes, that oath, As the Lord liveth, and as my soul liveth; but there was some in that time, which if they used that Oath, the Lord liveth, surely they swear falsly, *Jer.* 5. 2.

But what is that to the Christians under the new Covenant who are under Christs command, who saith, *Swear not at all*, neither by that oath which *David* and the Jews swore by, nor any other oath? but if upon any occasion they were required to testifie their obedience whether they would be subject to such

such or such things, their answer was to be yea or nay, and to keep their words; which is more then the hypocrites and hireling Priests in these times hath done by their oaths; for this we have good experience of, that such as do now plead to swear for a thing, hath sworn against the same thing, and do now preach against that which they have preached for, so that they will preach, pray, or swear any thing for their belly, and for filthy lucre; and the oath which *David* was to swear in truth and righteousnes who called Christ Lord, he that was *Davids* Lord and glory saith, *Swear not at all*, who hath all power and glory.

Again, whereas *John Tombs* instanceth *Abraham*, *Isaac*, *David*, *Solomon*, *Elijah*, *Micah*, *Elisha*, the women of *Shunem*, and *Itai*, *Uriah*, and *Samuel*, *&c.* their swearing and entring into covenant to be examples for swearing.

Answ. All these were under the first covenant, and was in that which Christ called the old time, *Mat.*5. and proves nothing that Christians in the new covenant should swear; for although *Abraham* swore, and *Solomon* swore, yet Christ which was before *Abraham*, and greater then *Solomon*, saith, *Swear not at all*; and although *David* swore, yet he was *Davids* Lord which said, *Swear not at all*; and though the Angels swore by him that liveth for ever, yet Christ unto whom all the Angels shall bow and worship, saith, *Swear not at all*; so that all these arguments and Scriptures doth not prove that it is lawful for the Believers and Christians to swear at all, but it is *Tombs* ignorance in his applying Scripture in disobeying Christs command.

Again, To prove swearing lawful *John Tombs* saith that *Paul* put an oath on the *Thessalonians*, 1 *Thess.* 5.27. which words are these, *I charge you by the Lord that this Epistle be read unto all the holy brethren*: Now saith *Tombs* the Greek word translated I charge you by the Lord, is, I put the Lords oath on you, or swear you that this Epistle be read to all the holy brethren; a like charge are 1 *Tim.*6.13. 2 *Tim.*4.1. *&c.*

Answ. This is the long and thick mist of darkness which hath been long kept over the understandings of people, that when the plain Scripture will not prove their ends and intents, then they tell people it is otherwise in the *Greek*, or Hebrew; did not the Translator of the Bible understand *Greek* as well as *John Tombs*? or are we not to believe the Scripture as it speaks,

till again it be translated by him? but lest he should be wise in his own eys, as it is in the Greek it is here set down, that all that can read and understand it, may judge whether *Paul* did put an Oath upon them, or did swear them to read that Epistle to the brethren.

As 1 *Thess.*5.27. Ὁρκίζω ὑμᾶς τὸν κύριον, that is, I oblige or charge you in the presence of God, *&c.* Not, I put the Lords oath upon you, or swear you, as *John Tombs* saith; for if they did read the Epistle among the brethren, then his obligation or charge to them was fulfilled; but seeing *John Tombs* saith he swore them, he might have declared in what manner they were sworn, seeing *Paul* was at *Athens* when he wrote to *Thessalonica.*

Again he saith the like charge is in 1 *Tim.*6.13. which according to the Greek he would make an oath; the words are these, Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ, that is, *I enjoyn or command thee before God*, not a putting an oath upon them, or causing them to swear, as *John Tombs* saith.

Again, he saith there is the like charge (or oath) put upon them in 2 *Tim.*4.1. which in the Greek is thus, Διαμαρτύρομαι οὖν ἐνώπιον τοῦ Θεοῦ; that is, *I charge thee in the presence of God*, &c. Not that he took him sworn, or put an oath upon him, that he should preach the word but did charge him to be instant in season, and out of season in his Ministery.

Again *John Tombs* saith in the times of the Gospel *Paul* used this Oath 2 *Cor.*1.8. But as God is true, *&c.*

Answ. Now those that mind this Scripture may see that *Paul* doth onely justifie Christs words in keeping to yea and nay, saying that with him it was not yea and nay; for saith he, *ver.*18. but as God is true, our word toward you was not yea and nay, and *ver.*19. for the Son of God, Jesus Christ, who was preached among you by us, even by me and *Sylvanus* and *Timotheus*, was not yea and nay for all the promises of God in him are yea, and in him Amen.

So that; this Scripture is so far from bringing people to Oaths and swearing that he labours to bring them all to yea and nay in all things, and so to Christ the substance, in whom all the promises of God are yea; so that the Apostle might well use these words, That as God was true, *&c.* so also were they true to their yea and nay, the end of all oaths; other Scripture

ture *Tombs* bring to prove the Apostles did swear, as *Rom.* 1. 9. and 9. 1. *Gal.* 1. 20 *Phil.* 1. 8.

Answ. As to the first, *Rom.* 1. 9. where the Apostle saith, for God is my witness whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you alwayes in my prayers; is this a proof for men to swear and take oathes either for men or against men? hath not the man here lost the understanding of a man? thus to compare and call this the Apostles oath when he takes God to witness that he prayes for the Saints continually; and his saying in *Rom.* 9. 1. I speak the truth in Christ, I lye not, my conscience also bearing me witness in the holy Ghost, that I have great heavinesse, and continual sorrow in my heart *&c*, and *Gal.* 1. 20. where the Apostle saith. Now the things that I write unto you, behold before God *I* lye not, is this an oath to testifie the truth of his writings against lyes? indeed this we desire that *John Tombs* and the rest of the Priests in this Nation would write nothing but what God would witness unto the truth of, and that they would speak truth before God and not lye; then they would not thus abuse the Apostles words, and plead for swearing from them, when as the Apostles intend no such thing in their words here asserted: and whereas it is again said that the Apostle took and oath. *Phil.* 1. 8. where he saith for God is my record how greatly I long after you in the bowels of Jesus Christ. Now let all honest and sober-hearted men consider whether the truth of God and the Apostles that speak it forth be not abused, that from a novice that is lifted up in pride, and that would do or say any thing for his hire, he should bring those Scripture to plead for swearing and that lawfulnesse of oathes, in all which the Apostle took God to witnesse his love to the Saints and labour in the work of his ministry, signifying to all that understand how that he spoke the truth and did not lye, and kept to his yea and nay according to Christs doctrine (and did not swear at all.)

Now further to prove swearing Lawful, *John Tombs* brings

This fifth argument.

That which hath a necessary use for the benefit of humane society is not unlawfull; but some swearing hath a necessary use for the benefit of humane society; *ergo*.

Answ This argument is thus disproved, and both the *major* and *minor*, to be false.

For

For to break any command of Christ is of no necessary use for humane society; but to swear any oath is to break his command; *ergo*. For Godliness is profitable unto all men, in all their societies; but he that swears goes from Godlinesse into ungodlinesse and trangression, which trangression is of no use nor service amongst Christians; so that *John Tombs* might as well have thus stated his Argument, that to break Christs command is of benefit to humane society, therefore to break Christs command is lawfull *&c.* and might thus have proved it, that except we break Christs command, we cannot preach for hire nor sue men at the Law for tythes, nor live in pride, ease, and vanity, nor keep our places of profit, and benefit, which is necessary for our society (of Priests) *ergo*.

But we whose eyes God hath opened, do see that all his book tends to the perswading of people to swear, when Christ hath said Swear not at all, and that which he now would swear for, against he vvould svvear against for the same advantage & profit vvhich he hath in his eye; yea or he vvould persvvade all men not to svvear and bring Scripture to prove it upon the same account, so that vvhat he doth in this kind is because of advantage: for tvvo years since he did not preach this doctrine nor vvrite those arguments.

Novv it being proved that the followvers of Christ, and believers in him are not to svvear at all, then all those promissory oaths upon vvhich *John Tombs* hath grounded his other propositions, is not to be taken: But again to prove an oath of supremacy to King *Cesar*, he brings the example and rule of Christ, and argues thus, If the Lord Christ in the dayes of his flesh did ackovvledge *Cesar* as supreme Governor in his dominions, and did subject himself to his jurisdiction in answering before the *Roman* Deputy, and vvas obedient to his parents real or supposed; then all Christians even the highest Ecclesiastical Prelate should be subject to the King as supreme Governor in his Dominions; and for proof of this he brings *Mat.* 22 21. vvhen the Pharisees shevved sus the Tribute money, Christ bid them Give unto *Cesar* that vvhich vvas *Cesars*, & unto God the things that are Gods; so then it vvas the tribute money that vvas due to *Cesar*: but doth this prove that Christ did swear, or vvas any example of svvearing to *Cesar*, or account *Cesar* the head of the Church & Ruler in Ecclesiastical things? so that this Scripture proves the contrary then for

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that which thou brings it; for those Pharisees that brought the money to Christ, said they knew that he respected no mans person, but taught the way of God in Truth; so then if Christ be our example and rule in this, then to the supream King or Kings we must not respect their persons, but give them their due, which is that tribute which hath their own superscription upon it; and we must teach the way of God in Truth, & give unto God the things which are *Gods*, which is all honour, glory, and rule in spiritual matters, and give to Christ alone the preheminence, which is head of his body which is his Church, and we must not swear at all, neither for nor against any man; for Christ did not swear neither for nor against *Cesar*, and we must live peaceably with all men, nor envy nor fight for nor against any man; and this is quite contrary to what *Jo. Tombs* would perswade people, or to what he understands from the Scripture, which would make people believe that Christ was an example of the oath of supremacy to *Cesar*, so that people may well be blind & ignorant who hath such Teachers.

But we also shall follow the example of Christ, as 1. *Tim.* 6; 13. who did witnesse a good confession before *Pontius Pilate*; and this is a good confession before any King or Ruler now to say that we have obeyed the Truth from our heart, and have not broken the Commands of Christ by swearing for, or against any; neither have we transgrest the example of Christ in respecting any mans person, neither do we in our hearts envy any man, King, Ruler, or people, but hath love even to our enemies, and can do good to them that hate us, and can pray for them that persecute us, and do desire and daily labour that all men might come to the knowledge of the Truth, that they might be saved. And this good Confession we can witnesse before the King, or any in Authority, and say that God is our witnesse, and our Conscience also bears us witnesse in the sight of God, as the Apostle did, and we can say also that we speak the Truth before God, and lye not; for our eyes is not blinded with gifts and rewards, neither have we taken Oath, Covenants, nor Protestations for Parties, Powers, or Religions, but since we knew the way of Christ, we have walked in it, and kept to his Commandement & Oath, which is yea & nay in all things, & so have not entred in condemnation with those that are given to change; but the unchangeable Priest, the unchangeable Covenant, and unchangeable Law hath been

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our Rule, and of this we need not be ashamed, but in Gods power and Authoritie can we hold up our heads, when others do bow down their backs alwayes (crouching under every power and change of Government) as *Davids* enemies did, *Psal.* 69.23. for that is their place & condition, as the Apostle doth witnes, *Rom.* 11.10

Again *Jo. Tombs* saith, that *Paul* a Saint was subject to the judgement of *Cesar* and appealed to him; then he acknowledged him supream, *&c, ergo.*

Answ. Paul was a Prisoner for the word of God and testimony of Jesus, and appealed to *Cesar* for justice, because he was unjustly accused, and had not done any thing worthy of bonds or of death; therefore according to their Law he ought to be set free; but *Paul* did not call *Cesar* the supream head of the Church, and chief Ruler in Ecclesiastical things; for if *Cesar* had been the supream head of the Church of which *Paul* was a member, he would have needed but little appealing unto for setting of him at liberty; but in such Arguments as *Tombs* hath used, is manifest the ignorance of foolish men, wherein their folly appears to all men, as the Scripture saith, 2 *Tim.* 3.9

And whereas thou sayest that there is holy and harmlesse Christians, and many upright soules whose Consciences are very tender, and many godly persons that have excepted against that Oath, and the lawfulnes of taking of it, as fearing it may take away the liberty of their Consciences, which is dearer to them then their lives?

Anf. These that are so, are in a better condition then thy self, and to such thy ministery if received, would beget them from their holy and harmlesse state, into trangression of Christs command, and from the tenderneese of Conscience into hardneese of heart; and now to answer their objections thou tells them that it was imposed for excluding of the Popes jurisdiction, *&c.* if so, why dost thou preach it up to be imposed upon the holy, harmlesse, godly Christians, who are redeemed from the Popes power and jurisdiction, and is come into the doctrine of Christ and into the life of Christ, which is out of all such Oaths.

Thou art a miserable Comforter to tender Consciences; but thy end is seen, & therefore thou canst not deceive many; but for those that thou hast before mentioned, who are holy, harmless upright, and

and godly, which are tender of an Oath; they ought to be thy Teachers, who thy self art far from righteousnes or tenderness of Conscience; therefore for thee it is a shame to be an imposer of Oaths upon tender Consciences, who professest thy self a Minister of Christ, who did forbid all swearing; and his Ministers did preach against it, and said, *Above all things swear not at all, lest they fall into condemnatien*, and not into the obedience to Christ's command; therefore they that fear God, will turn away from such. 2 *Tim.* 3. 5.

Now saith *John Tombs*, the grand objection against swearing is our Saviour words, *Mat.* 5. 34, 35, 36, 37. and *Jam.* 5, 12. which words (saith he) doth seem expresly and fully to forbid any swearing at all, excluding some sorts of Oaths by name, and the rest by general terms, that our communication should be yea, yea, nay, nay, and what is more, cometh of evil, or of the evil one; yet saith he, We must of necessity find out a limitation of the speeches, as we do; and the limitation is this, that is, frequent, vain, light, prophane, unnecessary, customary, passionate swearing, or in secular matters of no importance, in these Scriptures are forbidden.

Ans. Indeed it doth plainly appear that thou must of necessity either disprove Christ's words, or else deny thy own, seeing they are contrary the one to the other; so therefore thou saist that it was those oaths abovementioned that was forbidden by Christ and the Apostles. And I shall shew it plainly that thou hast no necessity to limit Christs words to vain and prophane swearing, (but only that thou wouldst have thy words true, and his false) for Christs words in *Mat.* 5. doth not intend such Oaths; for he speaks of the true Oaths which was used among the Jews, and such Oaths as Christ told them they were to perform; for it was not said in old time, that they should perform vain, light, prophane, unnecessary, customary and passionate oaths, but such as they were to perform betwixt the Lord and them, & the solemn vows & covenants which they made in old time to their Kings, and one unto another, the Christians now by the command of Christ was not to swear these Oaths, neither any Oath true nor false; so that Christ is not to be limited to intend vain Oaths; when as for instance, Christ mentions the Jews swearing, who was in the Commandment, who did deny all vain, customary, false, and passionate swearings; so that *Jo. Tomb's* limitation is

taken away, and Christs meaning must be as large as his words, which is not to swear at all by any Oath, but to keep to yea and nay in all promises, professions and engagements upon all occasions, and so to keep out of the condemnation, whereby all peoples consciences may be kept clean to the Lord in all things, and they brought to the exercise of a good Conscience; for the Lord is now teaching his people himself, and bringing them to obey the doctrine of his Son, in which they may find peace for their souls, and not to be in bondage unto such Teachers as are given to change with every Government, who preach as the false Prophets did, for handfuls of barley, and pieces of bread, & such are they who preach the lawfulness of swearing (or sinning) against Christs command, but the Lord hath made them manifest, and is redeeming his Elect and Chosen from amongst such who have made a prey upon people, and fed upon their sins, but not upon the life which the Saints was in.

An Answer to a Book called, A just Defence and vindication of Gospel-Ministers and Gospel-Ordinances.

Put forth by J. G. *in which he pr tends an Answers to* E. B's. *Tryal of the Ministers, and other things against the* Quakers.

But on the contrary hath manifested, that he is altogether ignorant of the Gospel-Ministry and Ordinances, as will appear to him to him that reads this Answer with desire to understand the Truth, and so to receive satisfaction.

And instead of clearing the truth in any particular, he hath falsly charged God, Christ, the Holy Spirit, the Primitive Churches, and the Quakers, *with such things of which they were never any of them guilty, as will appear in the following Testimony.*

Given forth from him who desires the edification and satisfaction of all in things appertaining to the Kingdom of God. R. H.

Psal,

Psal. 59. *The Workers of iniquity have no knowledge, there is no faithfulneß in their mouth, their inward part is very wickedneß, and with their words they ſhew forth the ſame.*

WHatſoever is written or acted againſt the Truth, and thoſe that walk in it, is but a fulfilling of the Scripture of Truth, which ſaith, *The way of the wicked is darkneß, and they know not at what they ſtumble*, Prov. 4. 19. although the ſtumbling-ſtone be the Light, the Foundation of many generations, in rejection of which many go about to build, and would be approved; one of which I ſhall here mention.

John Gaskin, who would defend and vindicate the Prieſts, their Preaching, Practice and Maintenance, though contrary unto Chriſt, his Apoſtles, his Light, and his Words declared in Scripture, as will appear.

And firſt, That his Teſtimony may be received, he begins in an appearance of feigned humility, and begging of Pardon for his ſlips and impertinencies, and rudeneſs of ſtile uſed againſt the Quakers, ſaying, *his work is not with Eloquence nor Humane Arts.*

In the examination of which, we do find that he hath often ſlipped, and uſed much impertinency of ſpeech, and rudeneſs of ſtile, and neither Eloquence, Spirituality, or true Humanity in his Works; many of which being ſo plainly ſeen to all, is accounted not worth printing again: But ſomething here is mentioned, by which all the other may be compared and judged.

Again, divers Reaſons are alledged as a cauſe of printing *J. G.* his defence of the Prieſts: Firſt he ſaith, *The great malice and envy againſt the Miniſters, and the many Letters and printed Books ſent by* Quakers, *and the great growth and encreaſe in Errors; and becauſe many of his old Friends and Acquaintance are* (as he ſaith) *ſeduced from the Church; and to ſtrengthen ſuch as are wavering through igne-*

rance and weakneſs, and to clear himſelf, &c. and that it might be ſeen, and come into many hands.

Anſ. He that would accompliſh thoſe things before-named, to wit, ſubdue malice, envy and error, and inſtruct the ignorant and him that is out of the way, and ſtrengthen the weak, he muſt be ſuch a one as is led by the Spirit, and walks in the Light of Chriſt, which is ſo much hated and contemned by Prieſts & their defenders, that firſt thoſe things may be ſubdued in themſelves, and then miniſter againſt them in others; but none of thoſe things can be done by that ſpirit which hath ruled in *J. G.* but that his latter reaſons which he ſaith moved him to print, may be fulfilled, that is, *that it may be ſeen, and come into many hands*, & that to thy own ſhame, when they read and conſider thy unlearned Logick, wherein thou goeſt to prove, that it is not ſufficient to bring us to Heaven, to be freed from ſin; for thou ſaiſt, *a Horſe hath no ſin*; and ſo by thy compariſon, a man without ſin is but as a Horſe; ſo that thou haſt truly ſaid, *thy work is without Eloquence or Humane Art*: But ſeeing thou haſt taken in hand to put things to publike view, in thy next prove who thoſe men are upon the Earth that are without ſin, and are not ſufficient for the Kingdom of Heaven; and whether was it any thing that did ſeparate man from God, but ſin? And was not *Chriſt* only *made manifeſt to take away ſin?* And is not man perfectly righteous when his ſin is taken away, & made the righteouſneſs of God in him, which takes it away, to wit, the Lamb of God, which all the Nations of them that are ſaved, muſt walk in his Light? and it is thoſe that hate the *Light*, & is againſt freedom from ſin, that have no underſtanding of the *myſteries* of *God*, which is like the *horſe* or *mule*, whoſe mouth muſt be held with bit & bridle, and are like the beaſt that periſh; but they that are freed from ſin, are not ſo, neither is the *horſe* their compariſon; but herein thou haſt ſhamed thy ſelf & thy *Miniſters*, that they ſhould be ſo ignorant, as neither to teach thee better doctrine before thou didſt *write*, nor correct thee when thou hadſt *written*; but to ſuffer ſuch a thing to appear in this *Nation* where Light is broken forth, that the ſtate of freedom from ſin is no better then the ſtate of a *horſe*; but as the Scripture ſaith, *Your folly ſhall be made manifeſt unto all men*; Which Scripture is daily fulfilling, and we are ſatisfied in it.

Again, to vindicate the Prieſts of *England* to be Miniſters of the goſpel, thou bringſt many *Scriptures*, whereby thou wouldſt prove them

them to be lawfully called, though they be out of the power of God, and want the power of that which they teach, p. 7.

As the ſons of Eli (thou ſaiſt) *were lawful Prieſts, though they were wicked men*; and this is a fit compariſon, as thou may read in the firſt of *Samuel* 2.12. Now the ſons of *Eli* were ſons of *Belial*, they knew not the Lord; and ſo according to this thou haſt rightly compared the Prieſts; for though they have the name of being called, yet know they the *Lord* no more then the *ſons of Belial* did.

Again in the ſame page thou ſaiſt, *The Scribes and Phariſees were called to teach, and* Judas *was a true Apoſtle*; from which thou wouldſt prove the *call* of the *Prieſts* to be a true *call* to the *miniſtry*.

Anſw. If the Prieſts did miniſter as truly as the Scribes and Phariſees did, that is, read or ſpeak the Scriptures truly; then thou mighteſt exhort the people to do as the Prieſts ſay, but not to do as they do; but ſeeing that they do not truly ſpeak the Scripture, but by conſequences pervert it, as thou haſt done in thy book, it is not therefore a good doctrine to bid the people either do as they ſay, or as they do, becauſe they both ſay falſly and do falſly. And as for thy comparing of them to *Judas*, as for his being called, and receiving part of the Miniſtry; that they are not like unto him in, becauſe as yet they have no part nor lot in that matter; but for his treachery and covetouſneſs, bearing the bag, and betraying the Lord of Life for pieces of money, in that they may be compared to him.

But thou ſaiſt, The wickedneſs of the perſon doth not diſannul his Office, being lawfully called thereunto, until he be degraded from that Office: And to prove it, thou bringſt ſeveral Scriptures, as *Ezek.* 34.3. where the Shepherds eat the fat, and cloath with the wool, and did not feed the Flock, *Iſa* 56.10,11. *They are dumb dogs, that cannot bark, ſleeping, lying down, loving to ſlumber, they all look to their own way, every one for his gain from his Quarter; Come ye, ſay they, I will fetch Wine, and we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant.* And theſe ſaiſt thou, were truly called. From which example your *Miniſters*, as thou thus proveſt, are lawfully called to the work of the *Miniſtry*; but when theſe *Miniſters* and people read thy book, they wil not much commend thee for ſuch a defence for them; but how doſt thou prove that thoſe beforementioned were *lawfully called* unto the *work of the Miniſtry*, being *wicked perſons*? but when thou read'ſt the Scripture over again, thou

maiſt

maist see that those are such as the Lord said did run, & he sent them not; and said the Lord saith, when he had not spoken unto them, *Jer.*14.14. Now in this Vindication thou hast not done any thing of that pretended confuting *E.B.* his Book, called, *A just and lawful Tryal of the Ministers and Teachers of this age*; but hast rather confirmed it; for he truly compared them unto those spoken of before-mentioned; and thou hast compared them as to the sons of *Eli*, which were sons of *Belial*, & knew not God; and so his Book yet stands in force (for a tryal to such) unanswered.

And again, as for thy pleading for tythes for such as are like the sons of *Belial*, thou hast no precept, practice nor example in Scripture to plead for such a thing, neither as such, nor as the Ministers of Christ. And whereas thou mention'st *Acts* 4. and *Acts* 5. and 1 *Cor.* 9.4.5, *&c.*

These Scriptures speak nothing of tythes, nor of any Maintenance to the Ministry, but only how that when they had planted a Vinyard, they might eat of the fruit; and when they had gathered a Flock, might eat of the Milk; & when they had sown spiritual things (amongst a people) they had power to eat, and power to drink; and so it was ordained that they who preached the Gospel, should live of the Gospel; but it was not ordained that those who preached the Gospel, should live by *forced maintenance*, or by making *merchandize* of mens *Goods* & *Estates*; of which the *Priests* in *England* for which thou writest this *defence*, are guilty.

Again, thou goest about to defend the Priests sprinkling of Infants, saying, It is a sign or seal of salvation, page 64.

Ans. If this be true, that all children thus sprinkled with water, have the seal of salvation by the resurrection of Jesus Christ, and are by this baptism made partakers of Grace, and united into the Church as Members of the Church, why do you say both Priests & Professors, that there is no falling from grace? Have not many been so engrafted into the Church, & received that seal, whom you now call Hereticks and Deceivers? Why do you so confound one principle with another? For we have been already so engrafted into the visible Church, and made partakers of that Grace which you say it's impossible to fall from.

And thou bring'st *Calvins* words, which saith, *That although there be but a little water cast upon our heads, yet notwithstanding it is not a vain figure; for the Heavens are opened upon us, and God speaks in it,*

it, as it were from Heaven, and Christ is there present with his blood, as Witnesses of the usage and operation of the Sacrament; and saith, *Baptism is a token and proof of our cleansing, or a seal and character whereby God confirmeth unto us that all our sins are cancelled and abolished, and that they may never be rehearsed nor imputed.*

So then by this, he that hath a little water cast on his head, he hears God speak in it, & Christ being present with his blood, washes away all sin; and this is a proof of his cleansing. So why dost thou and the Priests speak and write against us as being fallen from Grace, and departed from the Truth, seeing we have received as wel as you, the seal of the Covenant, and proof of cleansing, and cannnot fall from it, if your doctrine be true? But as for sprinkling Infants, thou hast not brought one Scripture to prove it; but saist, *Baxter* against *Tombs* hath proved it; and quotest *Calvin* and *Beza*, as if their words were plainer proof for thy purpose than any Scripture; for there is no Scripture (without invented consequences) that is a precept for it; and when thou hast wearied thy self, & canst not prove it, thou saist, whatsoever may be proved from the Scripture by consequence, to be the scope and meaning of the Scripture, is sufficient proof, p. 73.

Again, thou askest us a question, *To shew thee one command or example in the Scripture for the baptizing of those that are grown up, whose Parents one or both were Christians by professing the Gospel of Christ.*

Ans. If thou knew the Scriptures, or didst weigh thy own words, it would stop thee from asking such foolish and unlearned Questions; for thou self thy confessest, that those which were grown up, were baptized, and that they had also received the holy Ghost before they were baptized; and as for them or their Parents being called Christians by their profession, many believers were baptized and followed Christ, before the Name *Christian* was given to them, as thou maist read *Acts* 11.26. that after much people was gathered, and so became Churches, they were first called *Christians* at *Antioch*; so whatsoever their Parents were called by profession, that is nothing to that which thou art about to prove, (sprinkling of Infants.) But to conclude thy proof for Infants Baptism, thou quotest *Rob. Brook*, who (thou saist) hath read more Ecclesiastical Histories to find out the rise and beginning of the baptism of Infants in the Church of *Christ*, then all the *Quakers*; and yet he could never find the beginning of it. So here all this while thou hast pleaded for that which

thou

thou knoweſt not who was the firſt Author of; and ſo thou haſt run out thy ſelf into meer ignorance; but that thou maiſt be informed and made wiſer then thy Teachers, and thy learned Readers of Eccleſiaſtical Hiſtories, I ſhall ſhew thee the beginning of that Baptiſm, and who firſt invented holy Water: In the reign of Pope *Alexander*, was holy Water firſt invented, Water mixed with Salt; and by the ſaying of theſe words, *We bleſs water mixed with Salt among the People, that all men ſprinkled therewith may be ſanctified and purified; and this we command all Prieſts to do*, as *Pliny* writeth.

And herby thou mayeſt know the firſt Father or Inventer of this your practice, the Pope, and not the Apoſtles; ſo when thou writes again, do not ſo undervalue all the *Quakers*, as thou haſt done in this thy Book, as to ſay that they dare not read *Latine* Books, nor have read Hiſtories; and thou ſaiſt we count it a ſin for Miniſters to learn *Latine*; but theſe are but falſe aſperſions; for we do not account it ſin to learn *Latine*, *Greek* or *Hebrew*; neither are we afraid to read them; but we do ſo far read and know them, that we have found out the Prieſts deceit, by pretending that of the Tongues which they had not; and though you preach and practice that which you know not where it had its beginning, yet vve knovv hovv deceit came in, and how it hath overſpread you with darkneſs and ignorance; and becauſe you ſee not, therefore you judge us to be blind; but the Light of knowledge is ariſen, in which we ſee before the Pope his holy Water mingled with Salt, or ſprinkling Infants was; and ſee the beginnling and end of thoſe dark inventions; and our Doctrine and Principles tend to the bringing of people to know a true living Foundation for all their practices; and that the darkneſs of Popery and traditions of men may not alvvays keep people in blindneſs, to practice the Popes inventions inſtead of the Apoſtles and Chriſt's Doctrine, who by the bright ſhining of his Light is leading people to his *baptiſm*, which is *by one ſpirit into one body, by fire and by the holy Ghoſt*; & ſuch can no longer be kept in that which doth not ſo much as waſh away the filth of the fleſh; but comes to the *anſwer of a good conſcience*, & witneſſeth the *baptiſm* which ſaveth, as the Apoſtle *Peter* ſaith, 1 Pet. 3. 21. & ſuch are come to the *waſhing of regeneration, and renewing of the Holy Ghoſt*.

Again, to fill up thy *book*, thou haſt *charged many falſe things upon us*, & ſo findſt thy ſelf work, by *enlarging thy lyes one after another*.

As

As first thou sayest some of us have affirmed that Christ did never arise from the grave, and that his body is rotted within the grave, and that some of us have made a mock of his Doctrine of Justification, by the imputation and the intercession of Christ.

Answ. These things are thy own, and were never affirmed by any of us; but on the contrary, that Christ is arisen from the dead, and is become our first fruits, and by the imputation and intercession are we justified, and of God is he made unto us Justification and life.

Again thou sayst, we neither know nor understand what your Ministers preach.

Ans. Yes, we both know and understand that they preach lyes in the name of the Lord, and we know and understand that thou art going about to make a defence and vindication for them in so doing.

Again thou sayst the Quakers say, it matters not whether a man do any good works, seeing they make him not good, pag. 41.

Ans. This is false, for none of the Quakers ever said so; for our goodness is of the Lord, and not of works; and because we have received goodness and mercy from him, therefore do we those things that please him, and are obedient to his will and commands.

Again, pag. 43. that we say a man is saved by hearkning to the light within him and obeying the same.

Ans. We never said that by hearkning or obeying, that man is saved; but by him which they are to hear and obey are they saved; and without hearkning to his voyce, and obeying of him to whom he is preached, there is no salvation.

Again, pag. 47. Thou sayest the Quakers in stead of blessing and praying for their Enemies, curse them.

Answ. This is false, for we bless, and curse not; but all cursed practises, words and actions we testifie against, and for this cause are we accounted thy enemies, because we tell thee the truth.

Again, pag. 48. Thou sayst instead of abhorring our selves, we justifie our selves.

Answ. This is of the number of the rest, a false accusation; for self is that which we bear witness against in all, justifying nothing

but what God justifieth, and condemning nothing but what God condemneth.

Again pag. 49. Thou saist the Quakers are so proud to think and say they are more perfect then the Apostle *Paul*.

Answ. When did any of the Quakers say, they were more perfect then the Apostle? but it seems thy tongue is at liberty to make a refuge for the Priests, and fill a volume of paper with lyes.

Again pag. 51. thou saist, that many of the Quakers go up and down naked to manifest that they are as perfect as *Adam* was in Innocency.

Answ. Their going naked is as a sign unto thee and the Priests, whom the Lord is stripping of the sheeps cloathing, that all may see your shame and nakedness, and that which you have been covered with is but as leaves, and a formal National profession of God, without his life, power, or spirit, and you must be as naked from this covering, before you be innocent, as ever any Quaker hath been from their cloathes.

Again pag. 56, 57. thou saist that we do condemn not onely the Churches now in being, but all that ever have been; the Churches of *Asia*, *Corinth*, *Galatia*, and *Thessalonica*, &c.

Ans. This is but an addition to thy former lyes, for those Churches we do own, and all such as do walk in their life, and are guided by their spirit; for the Church of the *Thessalonians* was in God, 1 *Thess.* 1. but thou hast appeared to be of another spirit, and hast manifested thy self to be a condemner of those Churches, as well as of us, as in page 55. thou saist in the Church at *Corinth* that there was such corrupt members among them, as you can scarce find in the worst of your Congregations.

So of that which thou falsly chargest us, thou art truly guilty thy self, and so hast condemned those Churches, and justified your selves: But what corruption was it that was so bad in those Churches, that is not in the worst of your Congregations?

Again, as a proof for thy condemning your own Churches, thou brings *Brightmans* words, saying, *Behold whatsoever is first, that is true; and whatsoever is later, that is false*, ch. 3. p. 113. So that hereby, by thy old Author and Logick, thou hast proved all your Churches in *England* to be false; for the Churches of *Asia*, *Corinth*, *Galatia*, and *Thessalonica*, these were the first; but the

Churches

Churches in *England*, Episcopal and Presbytery, these are later, therefore false.

Again pag. 60. Thou saist, the Quakers say they are so perfect that they cannot grow in knowledge nor grace.

Answ. The Quakers never said so, but on the contrary, we do grow in knowledge and in grace, whereby we see, and comprehend, how thou and the Priests do grow in rage, enmity, and false accusations against us; and we know also, that you must fulfil your measure of iniquity, and that all manner of evil must be spoken against us falsly, and so we are satisfied, because we suffer not for evil doing, but for well doing.

Again, p. 61. Thou chargest us not to obey the commands of Christ, but dost teach men to break his commands, twice in one page, and again in the next page.

Answ. All which doth but prove and manifest thy unbridled tongue, under which is the poyson of Asps; but if thou, or any other could in meekness or simplicity prove that we have either broken any of his commands, or taught others to break them; then we would be convinced, and thou shouldst be counted a Reprover and Instructer in righteousness; but on the contrary, we see that bitterness and a lying spirit hath possessed thee, and that thou onely invents and imagines false things to fill up thy book, which we were never guilty of, which never any sober man, that had but the parts of a man, would never lay to our charge, seeing that both our principles and practices witnesseth to the contrary.

Again, to make thy Volume large, in p. 82. thou bringst the same lyes over again, charging us to say, That we are more fuller of the Spirit then the Apostles, and of more knowledge, and stronger in faith then the Apostles.

Which affirmation is thy own, and not ours; and therefore is returned back to be condemned where it did arise.

In p. 83. thou saist, the Quakers will have no Order; and p. 84. thou saist, We are wise in our own conceit, and that we think our selves wiser then Christ or his Apostles, or Churches.

All which is but multiplying lyes, and so not worth much speaking unto, but onely that people may see, how thou hast run out thy self till thou hast no order over thy tongue nor over thy pen, which hast been so long time, as above *half a year*, in adding *lye* unto

lye, to make a defence for the Priests; and so it appears that Truth will not defend them; and thy defence of lyes will not long defend them; for God will sweep away the refuge of lyes, and he that loveth and telleth a lye (as thou hast done) hath no part in the Kingdom of God.

In pag. 94. thou accusest *Sarah Blackborow* as concerning a woman speaking in the Church, as if she had said that the flesh was the woman; from which thou concludest, that then the flesh must be married to Christ, and so wouldst make up absurdities from thy own words.

Answ. This is thy ordinary way of proving Errour; first to affirm a lye of thy own making, charging it upon another, and then draw a conclusion, answering this lye: but *Sarah Blackborow* nor any other of the *Quakers* have ever said that the flesh was the woman: but that which *Sarah Blackborow* said, was, that the flesh was to be silent; and that which spoke in thee was that which was silly, and was ever learning; but when any doth pray or prophesie, whether man or woman, and speak forth that which God hath made manifest; that is the spirit of the Father in both, and is not to be quenched; for there is neither male nor female, but all is one in Christ and in the Spirit, from which preaching and prophesying proceeds; and the promise is that daughters as well as sons shall prophesie: and in the Church at *Corinth* they might all prophesie one by one, that all might hear, and all might be edified; but thou saist, those women that did prophesie, it was not in the Church; where then did they prophesie, if not in the Church? or what was the Church? for it is written, 1 *Thess.* 1. 1. *that the Church is in God.* And where must a woman be when she prays or prophesies, if not in the Church which is in God? And where was it that *Philips* four daughters prophesied, whether in the Church or out of it? and where was it that *Priscilla* did minister, whether in the Church or out of it? and *Pheba* a servant of the Church, whether she might not pray nor prophesie in it? and *Priscilla*, who was a helper of *Paul* in Christ, and laboured with him in the Gospel, *Rom.* 16. might not pray or prophesie in the Church?

But now to speak the truth in plainness to thee, that which thou cavell'st against, it is not the woman nor the man, simply considered, but it is the Spirit speaking in either, which thou canst not bear; for where the Spirit of the Father speaks in man or woman, thou setst thy self against it to oppose it. And

And thou saist *Susan Bond* said, Christ was the husband, and of him they were to be taught; and thou saist, *Sarah Blackborow* did like the answer well.

Answ. Who could like it ill? was not that a good answer? And thou thy self must own Christ to be thy Teacher, and learn of him before ever God will make use of thee in his service or work, though the Priests may make use of thee for their defender.

Again pag. 99. thou saist, we deny that any should either rule in the Church, or have any honour.

Answ. No, We do not deny the Head of the Church, which is Christ, to rule and to have all the honour; but we deny any Priest to bear rule by his means, or to receive the honour due unto Christ; for we see they are such as seek honour of one another, and not the honour which belongs to God onely.

Now whereas thou goes about to vindicate that wicked men may sing Psalms, and to prove it makes this argument, *If any be merry, let him sing Psalms*; now wicked men are merry as well as godly, though they have no true cause, *Ergo*, *pag.* 87

Ans. This *Logick* doth but prove thy own ignorance and darkness, and not the thing intended by thee, as we shall shew; but first to answer thee with thy own contradiction; Dost thou not say in the next words before this argument, that the chief ground (or cause) is the moral duty lying upon all men by the commandment of God? now if wicked men do sing Psalms by the commandment of God, do they do it without a true cause? Is not the commandment of God a true cause of any action to them which are commanded by him? But in this thou art but building again that which thou hast destroyed, and so make thy self a transgressour, and so let thy own confusion correct thee. In the same page thou saist, *Thou wilt make good what thou hast written by Scripture*; Come then, here we shall try thee; Where in the Scripture dost thou prove that wicked men may be merry and sing Psalms, though they have no true cause? but on the contrary hast thou not read in the Scriptures, *Ps.* 69. *that David was the song of the Drunkards*? and if drunkards now in *Taverns* and *Alehouses* say and sing, *I am not puft in mind, I have no scornful eye*; and say, *that as a weaned child they have behaved themselves*; by thy argument, if they be never so wicked, yet because they are merry in their wickedness, they may sing lyes in the name of the Lord; and by thy argument

ment be Justified as men doing onely that which God had commanded them. And again thou maist read in Scripture *Joel*. 1,5. that such wicked men and drunkards were called to weep and howl; for their misery was coming upon them; so the *Prophet* did not call them to sing Davids Psalms, because they were merry in their wickednesse as thou hast done; and again thou mayst read *Amos* 8.3. That the Songs of the Temple shall be turned into howling; and these wicked men in the Temple were merry, and by argument might sing Psalms or spiritual Songs; but the Prophet saith instead of singing they must howl, and come to bitter lamentation, and praise is not comely in the mouth of Fools, as the wise man saith who is taught of God, but the mouth of a Fool poureth forth his folly, and the instruction of Fools is folly, *Pro*. 16.22. And this Scripture we see fulfilled in thee, for thy instructing of Fools and wicked men, because they are merry in their wickednesse, they may sing Psalms as a Command from God, and herein I have answer'd a fool according to his folly, least he should be wise in his own conceit; and although David calleth all Gods host, and all living things made and created to praise the Lord, the Sun, Moon, and Stars, the Heavens, and the Waters, the Earth, the Dragons, and the Deeps, Fire, Haile, Snow, and Vapor, Stormes and Wind fulfilling his word, Mountains and Hills, and fruitfull Trees, all beasts, Cattle, Creeping things, and flying Fowles, Kings of the Earth, and all People, &c. And now as David was in the Covenant, he saw the Creatures as they stood in their Covenant, uncorrupted; and so in a fit capacity to praise the Lord, only man degenerated and unrestored again into the Covenant, he saw it was not comely for him to praise, nor to pray, nor to take Gods word in his mouth, nor to speak of his Statutes; so far from Justifying thy Argument, that wicked men because they are merry, therefore may sing Psalmes: but when the Priests or people takes notice of thy book, and what Logick thou hast learned to justify the wicked in their singing, as well as the godly, and how thou hast shamed both thy self and them with such fooliſh confusion, and University Logick, its like they will set thee no more a work, to defend and vindicate them with such weapons.

Again page. 89. thou saist, that it is said by the Prophet *Prov*. 21.4, that the ploughing of the Ploughman is sin.

Answ. Here thou hast belyed the Prophet, and perverted his words

words as thou hast done the Quakers: for the Prophets words is an high look, and a proud heart, and the ploughing of the wicked is sin, but he doth not say that the ploughing of the Ploughman is sin; But who can escape the envy of slindrous tongues, which accounteth lying no sin, if thereby they can accomplish their own wicked ends; but the truth hath found thee out and made thee manifest. and the Priests had better wanted thy defence, then to be so shamed by it, as they will be unless they deny both thee and it.

Again in the same page thou saist, to hear, read, pray, sing Psalms and giving of thanks, they are works morally good being Commanded by the Lord: but the person doing them, being not justified, they are not good to him: for whatsoever is not of Faith, is sin.

Answ. This is another piece of confusion, and charging of God foolishly and fasly, to say that the Lord commands those things to be done, and those he commands to doe them, in doing of which it is not good to them but sin. Where hast thou learned? or where dost thou read of such a doctrine, that wicked men are commanded of God, to do such things, which in doing is not good to them but sin? Is God or Christ then the Minister of sin, or commands a man to commit sin? Is not this Blasphemy and Error in the highest degree? And how darest thou speak of God, or of his Commands, or of his obedience, seeing thou thus Blasphems him in his Worship? but this shall remain as a Testimony against thee; many other lyes and abominations hast thou spoken against us, and against God and his Truth; a few of which is sufficient to make thee manifest.

In page (107.) thou saist, our Quaking fits many are of opinion that they are diobolical, by a kind of witchcraft, and saist, thou hast heard strange relations of Enchanted Ribbans and giveing drink after, &c.

Answ. Upon the same account many was of opinion, that Christ had a Devil & was a Deceiver, & that the Apostles were Ringleaders of Sects, & Heresyes, & such strange relations might have been heard concerning the Apostles in their dayes; & it seems to thee, that such reports is sufficient proof; but this is contrary, to what thou hast said in an other place, that thou would'st speak nothing but according to what was written in the Scriptures; And whereas thou tells of Enchanted Ribbans; Is there some Ribbans that are

enchanted

enchanted? it may be thou meaneſt enchanting Ribbans; but if ſo, where didſt thou ever know ſuch a thing? & for proofe, thou names *Gilpin* and *Toldervyes* books, which neither of them doth relate ſuch a thing; ſo that it is thy enmity and wickedneſſe; for there was never any ſuch thing among the Quakers, as giving Ribbans and drink after; but that charge thou mightſt have laid upon the Prieſts and their Defenders, for there are the moſt ribbans uſed, and juſtified, till in pride they are become the Servants of the Devill, and there is the giving of drink one to another untill they be enflamed, and made unſenſible of God and of his fear, by which they are enchanted, and bewitched, that they doe not obey the Goſpell, but are given up to their own hearts Luſts, and thereby are become the Servants of ſin and ſo free from righteouſneſſe.

Laſtly, not onely we have been falſly accuſed in theſe and many other things by thee; but even the ſpirit of God, which is the Fountain of cleanneſs, is by thee charged and accuſed to be corrupt, and defiled page 33. by paſſing through mans corrupt nature (thou ſaidſt) it becomes defiled.

Anſw. Is not this a ſin againſt the holy Ghoſt which ſhall never be forgiven, to charge the ſpirit to be corrupt and defiled? And in this thou alſo chargeſt both the Father and the Son to be corrupt and defiled, for they are one; ſo that if one of them be corrupt, the other is corrupt alſo; and as the ſpirit is in the Saints, ſo is the Father in them, and the Son the hope of their glory, and none of them are defiled by mans corrupt nature. But there is that in man, by which that which corrupteth his nature is wrought out, ſo that man is made clean and undefiled by the ſpirit, and that ſpirit is not made corrupt and defiled by Man; for that is contrary to the Scripture, to ſay, that by mans nature the ſpirit is defiled; but to ſay, that by the ſpirit mans nature is cleanſed, and ſanctified, this is according to the Scripture: but it is the work of Sathan and his Meſſengers to Blaſphem God in his Temple, and ſo account his ſpirit (by which he leadeth into all truth) an unholy thing; and ſo thou art of the number of them which account the blood and ſpirit of the Covenant an unholy thing; and we ſeeing and knowing theſe things, as concerning our ſelves we are ſatisfied, becauſe the Servant is not above his Maſter; for if the Maſter be called Belzebub, and the ſpirit a defiled or corrupt thing, well may we be called Deceivers, (although we be

true

true) and falsely accused with all manner of evil, according to our Masters words, and these things we should bear in patience and silence, as to our selves, but as in respect unto others we are constrained, by the uncorrupted and undefiled Spirit of the Lords, to testifie to the world, that their deeds are evil, and to manifest the workings of Satan in the Mystery of Iniquity, which now already worketh in many, justifying the wicked, and condemning the *just*, which is abomination to the Lord, which his Spirit will not bear unreproved; and not only the just men are condemned and falsly accused, but also the just, undefiled, eternal and unerring Spirit is accused by him, who makes a defence for the Priests in their unrighteous practices and Wages; so by the plain evidence and demonstration of Truth, he being made manifest to be an Enemy to God, & by his wicked Works and Words I do judge him not worthy of much more answer to his Book; & also I do judge him not able to prove any of the false accusations charged in it against us, some of which is herein returned unto him again; vvhich vvhen he doth but really weigh it, and consider, it may be he will sit down in silence, and wait, if there may be hope of his forgiveness for this (not only ignorance, but) wilfulness, charging us, the Spirit of God, and his people, vvith that of vvhich they vvere never guilty; for vve are in the Truth, unto vvhich every tongue shall confess, and by vvhich every Opposer shall become silent before the Lord; & in the Spirit of this Truth do vve desire not the destruction, but the repentance and forgiveness of our Enemies: And those that do abuse us & wrong us ignorantly, their sins vvil be sooner blotted out, than those who wilfully have set their hearts and tongues to vvork vvickedness, for they shall receive the *greater condemnation*.

The knowledge and life of Truth, is that we desire all people may come to, that by it the povver of the vvicked one may be taken avvay, vvhich so furiously vvorketh in the hearts of those vvhich receive not the Truth in the love of it, but bring forth floods of enmity and bitterness against the Lambs of Christ; but the love of God vvhich thinketh no evil, neither doth any unto another, is that which when it is felt & obeyed in all, wil dry up those *floods* from off *the face of the earth*, that there may be a place of rest for the redeemed and elect Seed, who only hath the *Lord and his Light for their Habitation, and the Sword of the Spirit, which is the Word of God, for their Armour and Defence.*

Something that lately passed in discourse between the King and R. H.

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R. H. SInce the Lord hath called us, and gathered us to be a people, to walk in his fear, and in his truth, we have alwayes suffered and been persecuted by the Powers that have ruled, and been made a prey of for departing from iniquity; and when the breach of no just Law could be charged against us, then they made Laws of purpose to ensnare us; and so our sufferings were unjustly continued.

King. It is true, those that have ruled over you, have been cruel, and have professed much which they have not done.

R. H. And likewise the same sufferings do now abound in more cruelty against us in many parts of this Nation; as for instance, one at *Thetford* in *Norfolk*, where *Henry Fell* (ministring unto the people) was taken out of the Meeting [illegible] whipped, and sent out of the Town from Parish to Parish, towards *Lancashire*; and the chief ground of his Accusation in his Pass (which was shewn to the King) was, because he denied to take the Oath of Allegiance and Supremacy; and so because that for Conscience-sake we cannot swear, but have learned obedience to the Doctrine of Christ, which saith, *Swear not at all*; hereby an occasion is taken against us to persecute us; and it is well known that we have not sworn for any, nor against any, but have kept to the truth, and our yea hath been yea, and our nay

nay,

way, in all things, which is more then the Oath of those that are out of the truth.

King. But why can you not swear? for an oath is a common thing amongst men to any engagement.

R. H. Yes, it is manifest, and we have seen it by experience; and it is so common amongst men to swear and engage either for or against things, that there is no regard taken to them, nor fear of an Oath; that therefore which we speak of in the truth of our hearts, is more than what they swear.

King. But can you not promise as before the Lord, (which is the substance of the Oath?)

R. H. Yes, what we do affirm, we can promise before the Lord, and take him to our Witness in it; but our so promising hath not been accepted, but the ceremony of an oath they have stood for, without which all other things were accounted of no effect.

King. But how may we know from your words, that you will perform?

R. H. By proving of us; for they that swear are not known to be faithful, but by proving of them; & so we by those that have tryed us, are found to be truer in our promises, than others by their Oaths; and to those that do yet prove us, we shall appear the same.

King. Pray what is your Principle?

R. H. Our Principle is this, *That Jesus Christ is the true Light which enlighteneth every one that cometh into the world, that all men through him might believe*; and that they were to obey and follow this Light as they have received it, whereby they may be led unto God, and unto righteousness and the knowledge of the truth, that they may be saved.

King. This do all Christians confess to be truth; and he is not a Christian that will deny it.

R. H. But many have denied it both in words and writings, and opposed us in it; and above an hundred Books are put forth in opposition unto this Principle.

That some of the Lords standing by the King, said, that none would deny that every one is enlightened.

Lord. *And one of the Lords asked how long we had been called* Quakers, *or did we own that Name?*

R. H. That Name was given to us in ſcorn and deriſion about twelve years ſince; but there was ſome that lived in this truth before we had that Name given unto us.

King. How long is it ſince you owned this Judgement and Way?

R. H. It is near twelve years ſince I owned this Truth according to the manifeſtation of it.

King. Do you own the Sacrament?

R. H. As for the Word *Sacrament*, I do not read of it in the Scripture; but as for the body and blood of Chriſt I own, and that there is no remiſſion without blood.

King. Well that is it. But do you not believe that every one is commanded to receive it?

R. H. This we do believe, That according as it is written in the Scripture that Chriſt at his laſt Supper took Bread & brake it, and gave to his Diſciples, and alſo took the Cup and bleſſed it, and ſaid unto them, *And as often as ye do this*, (that is, as often as they brake bread) *you ſhew forth the Lords death till he come*; and this we believe they did; *and they eat their bread in ſingleneſs of heart from houſe to houſe*; and Chriſt did come again to them according to his promiſe; after which they ſaid, *We being many, are one bread, for we are all partakers of this one bread.*

Kings Friend. Then one of the Kings Friends ſaid, *It is true; for as many grains make one bread, ſo they being many members, were one body.*

Another of them ſaid, *If they be the bread, then they muſt be broken.*

R. H. There is difference between that Bread which he brake at his laſt Supper, wherein they were to ſhew forth, as in a ſign, his death until he came; and this whereof they ſpeak, they being many, are one bread; for herein they were come more into the ſubſtance, and to ſpeak more myſtically, as they knew it in the Spirit.

Kings Friends. Then they ſaid, *It is truth, and he had ſpoken nothing but truth.*

King. How know you that you are Inſpired by the Lord?

R. H. According as we read in the Scriptures, That *the inſpiration*

spiration of the Almighty giveth understanding; so by its inspiration is an understanding given us of the things of God.

Lord. Then one of the Lords said, *How do you know that you are led by the true Spirit?*

R. H. This we know, because the Spirit of truth it reproves the *world of Sin*, and by it we were reproved of sin, and also are led from sin unto righteousness, and obedience of truth, by which effects we knowe it is the true Spirit, for the spirit of the wicked one doth not lead into such things.

King and Lords. Then the King and his Lords said, *It was truth.*

King. Well, of this you may be assured, That you shall none of you suffer for your Opinions or Religion, so long as you live peaceably, and you have the Word of a King for it; and I have also given forth a Declaration to the same purpose, that none shall wrong you nor abuse you.

King. How do you own Magistrates or Magistracy?

R. H. Thus we do own Magistrates: Whosoever is set up by God, *whether King as Supream*, or any set in Authority by him, who are *for the punishment of evil doers, and the praise of them that do well*, such we shall submit unto, and assist in righteous and civil things, both by body and Estate: And if any Magistrates do that which is unrighteous, we must declare against it, only submit under it by a patient suffering, and not rebel against any by insurrections, plots and contrivances.

King. Then the King said, That is enough.

Lord. Then one of the Lords asked, *Why do you meet together, seeing every one of you have the Church in your selves?*

R. H. According as it is written in the Scriptures, the Church is in God, Thes. 1. 1. *And they that feared the Lord, did meet often together in the fear of the Lord*, and to us it is profitable, and herein we are edified and strengthened in the life of truth.

King. How did you first come to believe the Scriptures were truth?

R. H. I have believed the Scriptures from a child to be a Declaration of truth, when I had but a literal knowledge, natural education and tradition; but now I know the *Scriptures* to be true by the manifestation and operation of the Spirit of God fulfilling them in me.

King.

King. In what manner do you meet, and what is your order in your meetings?

R. H. We do meet in the same order as the people of God did, waiting upon him: and if any have a word of exhortation from the Lord, he may speak it; or if any have a word of reproof or admonition, and as every one hath received the gift, so they may minister one unto another, and may be edified one by another, whereby a growth into the knowledge of the truth is administred to one another.

One of the Lords. *Then you know not so much as you may know, but there is a growth then to be admitted of.*

R. H. Yes, we do grow daily into the knowledge of the truth, in our exercise and obedience to it.

King. Are any of your Friends gone to Rome?

R. H. Yes, there is one in Prison in *Rome*.

King. Why did you send him thither?

R. H. We did not send him thither, but he found something upon his Spirit from the Lord, whereby he was called to go to declare against Superstition and Idolatry, which is contrary to the Will of God.

Kings Friend said, *There were two of them at* Rome, *but one was dead.*

King. Have any of your Friends been with the Great Turk?

R. H. Some of our Friends have been in that Country.

Other things were spoken concerning the liberty of the servants of the Lord, which were called of him into his service, that to them there was no limitation to Parishes or places, but as the Lord did guide them in his Work and Service by his Spirit.

So the King promised that we should not any ways suffer for our Opinion or Religion; and so in love passed away.

R. H. *His Answer to* John Horn.

J. H. IN thy Answer to my Queries, thou seemest to be resolved to say something, although it be absolutely contrary to the truth, and to that which thou knowest to be Truth, as will appear in what follows.

In answer to my first, thou sayest, *Christ in his Spirit ascended up to Heaven, when his Body was upon Earth*: Is this an answer to the Question? Is the mind or Spirit called the Son of man, according to *John* 3.13. which came down from Heaven? And no man doth ascend up to Heaven, but the Son of man which was then in Heaven. So by this thy Answer it appears then, that the Spirit is the Son of man, and that there is no other Son of man that ascends into Heaven, but the Spirit; then what becomes of that body thou speaks of, if the Spirit only be that Son of man?

In thy Answer to the second and third Queries, thou provest in thy way, *that Mary did that which was forbidden by Christ, when she held him by the feet, and worshipped him*; but in *Mat.*28.9. there is no forbidding of her to touch him; but this is plainly manifest, that thou art in a snare, and cannot tel how to get out; and yet thou wilt be saying something, though thereby thou more ensnares thy self; but this Scripture thou wilt once know fulfilled, The Wicked shall be silent in darkness.

When thou shouldst answer to the fourth, thou tellest of its being a secret, and of prying into things above what is written, although the ground of my Query is grounded upon that which is written in *Luke* 24.4.

To the fifth thou saist, That the Women did distinguish which was Christ, was certain; but how they did so, is a foolish, curious Question: What certainty is there that they did know, when thou knowest not how? but this is like the rest of the Priests doctrine, beating the air, and leaving all people in uncertainties,

tainties, and yet would be paid for ſo doing; but the Lord hath made thee manifeſt with the reſt, that you cannot deceive much longer.

To the ſixth thou ſayeſt, *the two Angels were ſeen viſibly, but were not Bodies nor Perſons of men*; but in thy anſwer to the fourth, ſaiſt, *that they both ſaw them as men, and heard them ſpeak, and had two individual Forms*: Now if thou wert but ſimple, and not wilfully blind, thou mighteſt be the more excuſed.

In thy anſwer to the ſeventh, thou art more loſt and confuſed then in all the reſt; for when thou ſhouldſt anſwer who were the eleven Diſciples that were met together, mentioned *Luk.* 24. 33. thou ſaiſt that *Thomas might occaſionally be gone out*.

Anſ. If he was gone out, then the eleven was not together, as *Luke* 24. Again thou ſaiſt, that *Matthias was choſen before the Evangeliſt wrote his Book*: What darkneſs and ignorance is this! Thou art not queſtioned when the Book was written, nor when *Matthias* was choſen, but who was the eleven that was together? and whether was *Matthias* one of the eleven, ſeeing he was not then choſen when Chriſt did ariſe from the dead? But there needs not much be ſaid to thee, only to let thee ſee thy own folly, leſt thou ſhould ſay thou art wiſe.

To the eighth thou ſeemeſt to affirm, *that the Scriptures are to be taken as they ſpeak, and not otherwiſe a Myſterie.*

Anſ. Then why doſt thou and the Prieſts give meanings to the Scriptures, and do not let people take them as they ſpeak, but makes them ſuch a Myſterie without your meanings, and ſo plain with them? but this is thy practice and doctrine to condemn thy ſelf in the thing that thou alloweſt, and builds again that which thou haſt deſtroyed, and ſo makes thy ſelf a tranſgreſſor.

Laſtly, In thy concluſion thou falſly chargeſt me, *That I do not believe that any of theſe things mentioned in theſe Scriptures, be really done.* Which is not my Faith; for I do believe that thoſe things mentioned, were really done and fulfilled, as the Scripture ſpeaks; but it is no new thing with thee to accuſe falſly, and to make lyes thy refuge; but what in all thoſe things thou haſt done againſt me, I do forgive thee, and do warn thee for the time to come, that thou go not on to commit the unpardonable ſin againſt God and his Spirit, never to be forgiven.

Again,

Again in thy laſt paper thou declareſt thy ignorance of the two Seeds, and askeſt, *what be thoſe two ſeeds?*

Anſw. Theſe two the Scripture ſpeaks of, the ſeed of the Woman, and the ſeed of the Serpent.

2 *Who did or doth ſow them ſeeds?*

Anſw. God doth ſow the one, and the wicked one the other.

3 *Where be they ſown?*

Anſw. In man.

4 *When be they ſown?*

Anſw. When man had a being, and a body to receive them.

5 *What be the bodies they ſhall riſe with?*

Anſw. Their own bodies according to their own natures, the one pure, and the other defiled.

6 *Whether be theſe two ſeeds, and two bodies in all the world, or two ſeeds in every man, and the two bodies to or in every man?*

Anſ. The ſeeds are but two in the whole world, having each ſeed its own body, and in every one, until the one be caſt out.

7 *When ſhall thoſe ſeeds ariſe, or be raiſed, whether after the bodily death, or after the ſpiritual death?*

Anſ. Every one in its own order, after the death of that which is born of the fleſh, and alſo after the death of the ſpiritual wickedneſs, which is yet alive in all hirelings and deceivers (ſuch as thou art) where the ſeed of God is yet in its grave.

8 *What are the graves theſe are in, and out of which they ſhall ariſe?*

Theſe of which the Scripture ſpeaks, which when thou comeſt to underſtand it, thou wilt underſtand both the ſeeds and graves of which we ſpeak; Chriſt the ſeed made his grave in the wicked, and in the rich in his death, and out of that grave ſhall riſe with his body into everlaſting life; if thou canſt receive it thou maiſt be ſatisfied.

And as to the 9. Query, *Why I ſay, that the one ſhall riſe unto everlaſting life, and the other unto condemnation?*

Anſ. Becauſe it is ſo, therefore I ſay ſo, and if thou ſay to the contrary make it manifeſt; but in this as in other things thy folly and ignorance is manifeſt, to ask why I ſpeak the truth which thou thy ſelf dareſt not deny to be truth.

R. H.

A short Relation of the twelve changes of Government that hath been in England within these 8 years, under all of which we have suffered Persecution.

SInce by the Lord we were called, chosen, and separated to be his people, and had unto us committed the word of Reconciliation, and since his eternal power broke forth and was manifest amongst us, hath he done great things in the Earth; for he hath prepared his way, and made it plain before the face of all people, by the appearance and testimony of his eternal light in their hearts: which hath not onely there shined, but is broken forth into a life of Righteousness in many whom the Lord hath accounted worthy to be his servants in his Work, to raise up a seed unto *Jacob*, and to gather the dispersed of *Israel* and *Judah*, (both Jews and Gentiles) into the Covenant of Light and Life with the Father, from whence they are erred by transgression: and for the accomplishing of this work and service hath the Lord furnished us with spiritual Weapons to war even against spiritual wickedness in high places, 2 *Cor.*10.4.5. and against the Rulers of the darkness of this World, *Ephes.*6.12. which hath appeared under many Forms and Governments since the breakings forth of truth in this Nation. Yea many Heads or Governments hath been raised up and cast down again by one Hand and Power: and have all from the Lord (through his Servants) had a word of Wisdom and Counsel administred unto them, what they should do that they might be established: which if they did not, the Lord would break them to pieces: which word of the Lord was fulfilled upon them all. And every divers Head had a Horn

Horn in it, to push at the Lambs of Christ withal, and at every appearance of his Spirit and Power in his people; but for his Elect sake was their days shortned, and his breakings and destruction came upon them according to his word spoken to them by his servants at divers times.

And it is to be observed as the Lords doing and ordering by his mighty power, that within this eight years, since we have been persecuted and cruelly used for the Name and Testimony of Jesus, and the Answer of a pure Conscience, there hath been twelve Changes of Government in this Nation, which have all of them more or less been guilty of our Sufferings, either in acting against us, or in suffering others to act cruelly, and not endeavouring to restrain them, when they had power in their hands to do it, and the sufferings laid before them, who suffered for righteousnes sake; so that they could not plead ignorance, but was left without excuse, which now in the day of their misery and tribulation some of them do consider it when their time is no more.

I. As first in the time of the long Parliament, in the Year One thousand six hundred fifty two, although many pretended, some prayed, and some fought for Liberty of Conscience in matters of Religion, yet at that time were we imprisoned, beat, and persecuted, for obeying and worshipping our God in Spirit and Truth, according to his teaching, and at that time the Priests rage begun to burn like fire: and they run one unto another, and kindled the wrath in one another against the Truth, even to petition against the spreading of it (and those that walked in it) as a dangerous thing; and they generally with one consent called the Truth Heresie, Delusion and Blasphemy: and those that ministred it abroad they called Ringleaders of Sects, as in the Apostles days there was the like example.

But these was warned in their day, not to persecute the innocent, nor to uphold those that preached for filthy lucre, who served not the Lord Jesus Christ but their own Bellies. But they hearkned not to the Counsel of the Lord, but shut

their ears against his Instructions: therefore was their day taken from them, and their Power given to another, that they also might be tryed.

2 In the year (1653) a Council of State was called, by (*O C.*) but they did nothing to take off the weight of oppression in the Nation, neither in Spiritual nor Civil things; for Pride and the deceitfulnesse of Riches entred into their hearts, that they did not regard nor set themselves wholly to do that which the Lord did require them although they were warned of God in their time, yet the Yoke of the oppressor was not taken away, but under it the Nation groaned and they wrought no deliverance in the earth.

III. Then the Little Parliament sat in the same year, and there was a plant of Righteousnesse (tending towards some equity and freedom) springing up in them, but the strength of deceipt and subtilty in others, did quench it before it brought forth any thing to perfection, and in that time the Priests fierce persecuting Zeal was so inflamed, that many *Petitions* from several parts of the Nation was presented (against the Quakers) to the Parliament, and their continual clamor, Petitions and Addresses (and they being not regarded and harkned unto) was one cause of the continuance of the Nations bondage and oppression, and God never prospered such as received them into their Councils, or gave heed to their reports, but a Curse and Destruction alwaies followed them in their undertakeings, whose ear was open unto such things. And in the time of his Power and Government, was persecution continued about Religion, though much was pretended to the contrary; they also were warned, and wisely counselled in their day, and so was left without excuse.

IV. Again in the same year was (*O C.*) made Protector who had his day, and power in his hand to have done good; and to have done that which he and others pretended; but he joyning with the covetous Priests and their Interests, to make his arm strong, thereby betrayed the Lord and his People

ple into the hands of sinners. And instead of removing Persecution, he caused new Acts to be made to Persecute by, and so brought a Curse upon himselfe and Family, and Tribulation upon those that trusted in him: And the Lord did often visit him with reproofs and instructions, untill he hardened his heart against all reproof, and then was he given up of the Lord, and of his People, to his appointed end, as an Example to all Hypocrites and Treacherous ones.

V. Again his second Parliament was called, and sat in the year 1654. In their daies was not the Land eased, not freed from its bondage, and when they had let in the Priests Spirits, and was incensed against the Truth, and intending to make Laws to Persecute, then were they broken, and their power taken from them, who in their day was warned, but did not the thing which the Lord required of them.

VI. *Oliver's* 3d. Parliament, which consisted of two Houses, sat in the year 1657. they more than any of the rest, did draw back into that which they had declared against, and they let in the Priests Persecuting Spirit, and made Laws for Persecution, and many were Imprisoned in the time of their Government, because for Conscience sake they could not pay Tithes to the Hireling Priests, and because they could not Swear, contrary to Christs command, *Mat.* 5. And they had many warnings and admonitions from the Lord, which they rejected, and so the Lord rejected them, as from doing his work.

VII. Then *Richard Cromwell* in the year 1658. was made Protector, whom the Priests flockt to as their Rock of defence, that he as their *Joshua* might lead them into their promised Land, which was but a Benefice of Tithes or Augmentation, their prayed for Inheritance, and they told him that the Gospel was bound up in him, and so did cleave unto him by Flatteries, as they did unto all the rest before him for their own ends; but the suffering seed of God, which could not Flatter him, was not set free: who freely declared unto him the word

of

of the Lord, and instructions from the Almighty before his day was over.

VIII. And again his Parliament sate in the year One thousand six hundred fifty nine, they continued and did not free the Sufferers, and imprisoned ones, who suffered onely for the worship of their God, and for the exercise of a good Conscience; but they went on swiftly in the way of their destruction, to impose Worships upon people, and to decree unrighteous Decrees: and upon that Rock of Religion they were broken as others had been before them, though they were exhorted to righteousnes, and told of the evill that did come upon them.

IX. The ninth Government was again the Long-Parliament, who came in with great pretences and resolutions, and protestations to make this Nation a Free-Common-wealth, not onely in Name but in Nature; And they begun well, and to call the prisoners up to *London* who suffered for Conscience sake, and freed some of them: and many of them intended to take away that great Oppression of Tithes, whereby much deceit, and many deceivers are held up in the Nation: and then the Priests rage was kindled against them, and they cursed them in their pulpits, and preached up War against them, and themselves get Horses, Pistols and Swords to fight for their Tithes and Maintenance: and when they were routed, then they again petitioned the Parliament, some begging pardon, and some pleading not-Guilty: and the Parliament was so blind, that upon their Dissimulation they let in the Priests again; and begun to gratifie the Priests, and establish Tithes, and then the wrath of God broke forth against them, and their Destruction was prophesied of, and told them that it should shortly come upon them, as it came to pass: because they would not receive the Lords Counsel in their day.

X. Then the Army and Committee of Safety (so called) had the Power and Government in their hands, which they did

did not improve as they might have done for the liberty of the Subjects: neither did they receive that counsel from the Lord which would have opened their understandings how to have ruled for him, but with corrupt reasonings among themselves perverted one another, and confounded their own work, reasoning out the good and honest intentions of some that was amongst them, until they all became as a heap of Confusion, and their work broken to pieces. A just reward of their own devices, and following the counsels of their own hearts; neglecting the Advice of that Spirit of righteousness which should have led and also established them in the work of the Lord in the Nation: so as unworthy and disobedient were they cast out.

XI. Then again the Long-Parliament had another day of Tryal given them into their hands; but a mad zeal and fury attended them, against the honest and upright-hearted people; and the Fury of the Oppressour was highly exalted amongst them, burning like fire, in which they could not contain themselves, nor possess their own Spirits in quietness; in which fury was folly: the effects of which did betray and destroy both themselves and others. They being diverted from their first intentions, and desire after righteousness, a just recompence of reward for their disobedience came upon them, according to many true Testimonies from the Lords servants unto them; which if in time their ears had been open to the Lords instructions, and their hearts inclined to righteousness, that swift and sudden destruction had not so soon come upon them: but they being blinded with fury in their anger, would neither hear nor see that which was the effect of their own work, nor the Lords hand of Justice near come upon them, as now they may consider it.

XII. The Secluded Members then came in as a rod of Gods anger, and of Justice, or a prey upon them; and it was manifest to the seeing Eye that God had turned his hand against all those which had abused his Power, and neglected his work, who had sought and set up themselves instead of the Lord and his

his righteousnes; and now when the Lords hand is justly stretched forth to wound those that by him would not be healed, who shall forbid it, until the cause be removed, and they purged through judgment and suffering?

And now unto you the present power, King and Parliament: be not high-minded, but fear; be not lifted up, as though by your Arm, Power, and Policie, you had got a Victory; For it is Righteousnes yet which the Lord doth require; and if by his immediate power (without your Sword) he have cut off all those that you might be grafted in: Consider therefore Gods end in so doing; for it is by that immediate power of God (which hath broken them) that you must stand, (if you do stand) for God is the same; and will be to you as he hath been to others, as you answer or not answer his requirings: For it is not Persons that God accepts, but he that fears God and works righteousnes, is accepted of him; therefore as you look to be established by the Lord, do righteousnes, equity and justice to every man, without respect of persons: and according to the equal and Royal Law of God walk, doing unto others as yee would that others should do unto you. Take heed of imposing any thing relating to the matter of Worship upon the Consciences, lest you kindle Gods wrath against you, (as others have done) which will not easily be quenched; for upon this Rock have many been broken, and others wounded so, that they could not again be healed.

And two things we would mind you of especially.

First, That you are not come in by your own Sword or Power, but by a remarkable hand of God in such a way as neither your selves, nor any other could have expected.

Secondly, Consider what a flood of unrighteousnes, licentiousnes, and fleshly liberty hath of a sudden overspread the Nation upon your comming in; which although it received some little seasonable curb by a Proclamation from King *Charles* (till which, scarce a man fearing God, and that could not joyn with them in their rioting and drunken healths, could

pass

pass the Streets in most places of the Nation) yet the body of that iniquity still stands in many places, as in May-games, Fiddlings, Dancings, Stage-Plays, and divers other ungodly vain Sports, by which Gods righteous Soul is still grieved, the Spirits of all people that truly fear God sadned, the weight of that wickedness which already lay upon the Nations mightily encreased; quite contrary to what such a work as your coming in after such a manner required; All which speaks dreadful things against these Nations in the sight of many, who are most acquainted with Gods fear, and have that Eye in them which foresees evil to come, in whose hearts and mouths it is now to warn you, in love to your own Souls, (who are in power to scatter such Wickedness) and the Nations peace and wel-being, that the Wrath that is already threatned might be prevented from coming in your day. And we desire, that you may take more notice of the Lords warnings to you, then others have done that have gone before you, that Gods hand and power be not turned against you, as it was against them.

R. H.

An Epistle to Friends.

OH my dear and truly beloved Friends, by the holy Spirit of my Father is my heart freely opened and enlarged unto you, even in the love which is as a Fountain of Life which plentifully flows forth in the virtue of the Father in the hearts of the beloved children of God, which many Waters cannot quench, amongst such who have known the Lord in the outgoings of his Power, to be as the Morning to your souls; the virtue of whose Grace and Love hath been as a dew remaining upon your branches, and whose Doctrine hath even dropped as the rain upon your tender Plants, that you thereby might be refreshed and nourished up unto eternal life; the Lord God hath honored you with his presence, and hath often fed you with his living appearances and manifestations, and you have known what it is to drink of the pure Waters of Life, even from that living Fountain which doth always flow in the Spirit, by which there is pure and spiritual refreshment ministred unto the soul; and the Waters of Strife have ye refused, which doth corrupt those that drink them; and so as it hath been, so let it always continue, that you may be kept clean by the Word which you have heard from the beginning, and by which you have been gathered out of the World by the Word of his Power, and fed together as sheep of his pasture, and lambs of his Fold. So let not the feeling-sence of the loving-kindness of the Lord be forgotten, neither let the purity of your first love decrease; but let the dear love of the Father in the freeness of life, flow forth plentifully one towards another, which is the bond of perfection among the children of Light, by which you will come to be established in the free Spirit of the Lord, in the unity of Life, and in the fellowship of the Gospel, not being subject to change, or be moved from that Word and Spirit by which you have been taught and led in the vvay of Life, and by which

which you have known the mind of Christ; and by his gift of Righteousness vvhich you have received, are you able to try every spirit (as you abide in it) whether it be of God, both as to Doctrines without, and as to motions vvithin. So therefore let nothing move you nor unsettle your minds from that measure of Life which in all things is a perfect Instructor, which will keep you in a pure Dominion over all feignedness and formality, even to dwell in the substance, which is the holy life of the Son of God, where the true love, the heavenly voice, and pure joy is felt and known as in the beginning, always remembring how the Gospel in power came unto you, and how in fear and much trembling it was both preached unto you, and received by you, with the many blessed effects of its operation, vvorking your conversation out of the earthly nature, & from the earthly body, into the heavenly body, in which you are able to take up his Cross (if it be daily) to follow him in the regeneration and newness of life, even from the true knowledge of him in whom ye have believed, and by vvhose povver you stand: For when we consider the infinite deepness and largeness of that love with which we have been cloathed (and have even covered others withal) and likewise the many experiences of the Father's dealings with us, in working all our Works both in us, and for us, this cannot but deeply engage our hearts unto him, how that ever since we have known him to be our Leader, he hath always gone before us, preparing our vvay, that we might serve him; he hath for his seeds sake even reproved Kings, and hath quenched the violence of fire that was kindled in many hearts against us; he hath by his Wisdom put to silence the ignorance of foolish men, that he may clear us from all their reproach: He hath not only kept us alive in our suffering under the Wrath of our Enemies, but in the power of his spirit made us to reign over them; and not only over our outward and open enemies, but also over the secret smitings of the wicked one, which would privily slay the righteous: He hath had a tender regard to his innocent ones, to keep them out of the snares of the betrayers, and to keep them in the unity of his power and love, in the which I speak unto you that know these things, whose ears the Lord hath so opened, that you can

try Words; and whose eyes also he hath uncloſed, that you can ſee that which cauſeth diviſions and offences, contrary to the Doctrine of Chriſt, and avoid it; for hitherto, even until this day, have you learned by good experience, and ſome through ſufferings, that whatſoever hath riſen up to oppoſe the Lord in his Way, to quench the ſtrength of his Love, or to break the unity of his people, whether it hath been by ſpirit or letter, under never ſo innocent pretences, the Lord hath brought it down, and confounded it, and made it to be as duſt under the feet of his Saints; ſo that we may together ſay, to the praiſe of our God, that we know the depths of *Satan*, and are not ignorant of his devices. Therefore in the ſence of this experience, put on ſtrenth, O ye Arm of the Lord, by which he will do great things, and through whom he will make his power known to the Nations, in ſetting up his Kingdom and Government, and his Peace, of which there ſhall be no end; Let nothing hinder the ſetting up of his *Scepter* of Truth and Righteouſneſs amongſt you; and let the Life of Jeſus in his Love and Power, reign over all the earthly ſpirits, and over the ſpirit of Jealouſie, which is ſtrong as death, and cruel as the grave; which being not received, it can hurt nothing but its own habitation in which it lodgeth. *So* keep your ſelves pure in the love of God, and be not partakers of other mens ſins, walking worthy of the holy and bleſſed calling in which the Lord hath given you an inheritance among the living. And dwel in the ſpirit of meekneſs, in which the Wiſdom and Power of God you will feel, to the refreſhing of your ſouls; for as you therein abide, you are our joy in the Lord, and a ſtrength unto us in his Work.

Another Epiſtle to Friends.

IN the life of the Son of God dwell, that in it you may be made manifeſt unto all, anſwering the juſt, and reproving the unjuſt, for he is come to rule who muſt put down all rule and all authority under his feet; and in him is the living dominion felt, and the faith in the power, which overcomes the edge of the ſword, and ſubdues Nations, in which is the dread of the Almighty to bring under the ſtout-hearted even by the power of the holy ſeed which is ſpreading abroad in the earth for the finiſhing the Fathers work in the earth, which all are witneſſes of who do abide and walk in his light, where you may all enjoy your peace with the Lord, and be kept in his power, over the power and ſpirit of the world, in the everlaſting covenant of light and life, where you may all feel the growth of the ſeed in you, into the Fathers gift, which is the life immortal; ſo dearly beloved and truly begotten in my Fathers love, dwell in that which gives you a ſight, knowledge, and feeling of him who hath begotten you into a meaſure of his life, light, power, and image; and hereby will you all be united into one, ſerving one another in love, for God is love, and we are his off ſpring, and to the world is he manifeſt through us, as being his natural branches, and the breaking forth of his light and power, and is as ſet upon a hill, unto which all eys look, and from which the ſincere and tender take their example; ſo dear hearts in the path of the Juſt walk, which is a ſhining light which ſhineth more and more unto the perfect day, ſo as children of it all walk that you to others may be examples, and leaders out of darkneſs, and out of the ways of death, into the Kingdom of the Father, which ſtands in the Light, righteouſneſs, and peace, and joy in the holy Ghoſt; in which the power and preſence of my heavenly Father preſerve you, and keep you in his living Dominion.

Reaſons

Reasons why no Imposition ought to be upon mens Consciences by any but the Lord.

1. BEcause no man can perswade the conscience of another either what God is, or how to worship him, but onely the Spirit which God hath given to instruct man.

2 Because to impose any thing upon another mans conscience either to do or practice, is not to do unto another as he would have another do unto him, and therefore is contrary to Christs doctrine.

3 Because all obedience or service that is thereby obtained, is for fear of wrath, and not from love, nor for conscience sake, and will but continue so long as that fear or force abides upon them.

4 Because thereby no man can make an Hypocrite a Believer; but it is possible that thereby he may make many Hypocrites.

5 Because that in all forced impositions upon mens consciences there is of the wrath of man exercised, which works not the righteousness of God, but rather begets enmity one towards another.

6 Because that men are not made thereby loving Subjects, but forced Slaves.

7 Because that by the force of imposing any thing upon men many are thereby hardned in their hearts, and resolved to resist, when as by love and leaving them free, they might easily be perswaded of that which otherwise they will not be.

THE END.